Eighth International Anthology on Paradoxism

Anthologist: Florentin Smarandache

Editura Duran's
Oradea, 2013

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Anthologist: Florentin Smarandache

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collected by Florentin Smarandache

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Oradea, 2013

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Conf. univ. dr. Ştefan Vlăduţescu (România)
Universitatea din Craiova

De la multistructură şi multispaţiu la "recepţionarea multidimensională estetică şi paradoxistă Smarandache"

Paradoxismul funcţionează după regula de inferare care spune "totul este posibil, chiar şi imposibilul". Această regulă de inferare este continuă, repetabilă şi constantă. Este deci legică şi, prin urmare, universală. Ea constituie cel mai productiv aparat de generare a emergenţelor.

În raport de obiectul de plecare, aplicarea inferenţei Smarandache conduce la provocarea neutralităţii. Are loc o fisiune semnificaţională din care rezultă un produs de emergenţă. Se ştie că emergenţa este procesul în cadrul căruia din acţiunea - interacţiunea - tranzacţia mental-energetică rezultă în mod necomputaţional un produs dintr-o categorie superioară celor care produc evenimentul. Provocarea entităţilor energetice, materiale sau informaţionale conduce la forme emergente surprinzătoare. Din perspectiva autocentrată a elementelor ce au contribuit la fisiunea nucleară, bomba atomică este o emergenţă.

Florentin Smarandache provoacă universul să semnifice şi apoi observă şi consemnează emergenţa. Emergenţa în general are la bază inferenţa declanşatoare Smarandache: ceea ce reiese este peste calitatea a ceea ce se află în prealabil implicat în proces. Emergenţa este o calitate imprevizibilă. Provocarea n-are o idee despre reacţia la provocare.

În artă, Paradoxismul este teoria estetică smarandachiană. El este o emergenţă. Mai mult, este o stare de emergenţă, o permanent generatoare de paradox.

Domeniul estetic al paradoxului este extins. Funcţia estetică aparţine minţii şi sufletului subiectului estetic. El este cel ce percepe estetic. Este însă un observator. Paradoxismul poate lucra (1) la percepţia estetică a subiectului perceptiv, (2) la universul estetic de discurs ce alcătuieşte obiectul estetic şi (3) la contextul hermeneutic ce-i cuprinde şi-i traversează pe cei doi poli, principiali: subiectul şi obiectul estetic.

Florentin Smarandache provoacă, mai întâi, subiectul estetic. Astfel se clarifică elemente de deontologie estetică. În cadrul "Unification of Art Theories (UAT)". Florentin Smarandache se ocupă prioritar de arsenalul tehnic de care poate şi trebuie să dispună un artist şi de care este necesar să se folosească. "Every artist, arată Florentin Smarandache, should employ – in producing an artwork – ideas, theories, styles, techniques and procedures of making art barrowed from various artists, teaches, schools of art, movements throughout history, but combined with new ones invented or adopted from any knowledge field (science in special literature, etc.) by the artist himself". (Smarandache F., 2007. Unification of Art Theories (UAT): Composed. Found, Changed, Modified. Columbus, OH: American Research Press; p.7).

Avem aici exprimate o ontologie estetică şi o metodologie estetică aplicabilă subiectului artistic. Artistul, se spune presupoziţional, trebuie să aibă o cunoaştere extinsă a teoriilor, procedurilor, tehnicilor artistice ale mişcărilor artistice şi ale artiştilor. Apoi, trebuie să deţină cunoştinţe metodologice, adică un know-how estetic. Pe această bază, el are posibilitatea să-şi îmbogăţească instrumentarul estetic prin combinarea procedurilor şi tehnicilor, prin inventarea ori adoptarea de noi perspective artistice şi/sau literare. Acest demers onto-metodologic îl va duce pe artist în situaţia de a-şi crea o poziţie nouă faţă de materia inspiraţiei sale şi în raport cu arsenalul estetic tehnico-metodic. Noua poziţionare îi va permite să aibă o nouă viziune: va fi stăpânul unei "multi-structure" şi observatorul unui "multi-space".

Astfel, va avea posibilitatea de a fi martorul unei emergenţe artistice: va genera o artă hibridă: va da naştere "to a hybrid art" (p. 7).

Dincolo de spontaneitatea paradoxismului, Florentin Smarandache ne arată o sursă de elaborare a artei. Paradoxismul are o componentă de spontaneitate şi o alta de elaborare. Ambele sunt generate de regula de inferenţă paradoxistică Smarandache. Efectul estetic paradoxist al "hybrid art" este unul profund şi de noutate. Hibridizarea este o metodă paradoxistă de permanentă reîmprospătare, resemnificare şi reinventare. Are loc pe această cale o extindere perceptivă: sunt angrenate mai multe simţuri. Adăugăm ideii de "hybrid art" (ca rezultantă a situării în "multi-structure" şi "multi-space"), ideea de multi- dimensionalitate receptivă. Percepţia estetică paradoxistă face apel la mai multe simţuri estetice şi le aduce în convergenţă. Ridică în acest mod percepţia estetică la o emergenţă la care alte mişcări literare nu pot accede. Reţinem ca axe primare ale esteticii paradoxiste "multi-structure" şi "multi-space" inspiration şi "multi-dimensions" reception.

Florentin Smaradache (USA)

With Words Forwards and Backwards
The 4th Manifest Paradoxist

Distihul Paradoxist is formed from two antithetical lines which, when taken together, define the whole of a concept. Usually the second line negates the first line in the form of an opposite or antagonistic idea. EXPAND.

INTRODUCTION TO YOUR PAPER

HOW TO WRITE DISTIHUL

Get a dictionary of expressions, proverbs, aphorisms, similes, maxims, witticisms or the writings of a famous person.

Fortify yourself and contract without compassion.

Or

Get a dictionary of antonyms and one of synonyms and play with these contradictory notions—homogenizing heterogeneous elements and picking a corresponding title as entry into the paradox.

The School of Paradoxical Literature, which began in the 1980's, continues through a two verse opening into a new lyrical form. This is an exacting form which opens the door to the essence of things. MORE HERE?

The recipe for these same poems can also be elaborated as mathematical algorhythms and put on the computer. The machine, however, should have a ....soul!

FEATURES

The whole of Distihul Paradoxism can be a parable, hyperbole, or unified geometrical eclipse at the frontier of art, philosophy, rebus, and mathematics. Things must be presented as complementary.

See 4 lines first page.

Savor the whole of the paradox. From here the beauty of the writing, the taste of the small metaphor, flutters on unsteady wings. False paradoxes here and there

Ridiculous characters, against the face of an outdated formalism and decrepit traditionalism

Juxtaposing the oxymoron of jargon, expressive linguistics, cliches, archetypes, schemes, patterns, and classic matrixes

Find in the formulas and anti-formulas of creation: counter poems; antithetic epigrammatic styles; parodies of expressions and places; proverbs; witticisms; aphorisms; sayings; judgments; cliches; grammatical structures and phrases through deturnari at a 45 or 90 grade or with the opposite sense at 180 grade.

THESE LISTS FEEL KIND OF EMPTY TO ME. CAN YOU GIVE EXAMPLES OR MORE EXPLANATIONS PER POINT?

HISTORICAL CONSIDERATIONS

I didn't invent Paradoxism, I rather discovered it. It existed beforehand in the form of paradoxes. Popular understanding as with the understanding of educated people, is molded perfectly with the classic paradox matrix. Let's look at this example:

Beginning with Plato from the ancient Greeks: The whole world/Teamed about the whole world

Or from our Roman ancestors: A feast/Lent and Hurry-up/Go Slow Continuing with aphorisms from old Romanian: Sit lopsided/and think straight (C. Negruzzi "Picala si Tindala, fragments, 1840)

And what does Voltaire say? Rules in art are made/To be infringed upon Well then?!

Baudelaire with "The Flowers of the Lake"

Eminescu about his maiden: Well, I don't want her/Well, I'll leave her alone Passing to Caragiale with his: Clean/Dirty

And the Oltean Arghezi, the playful one: One talks/And the other smokes (Observe the transparent allusion).

But the poems from "the Flowers of Mucigai" - a political paradox. For example:

How badly do some want to destroy M. Antonescu? How many from the opposing camp desire their slaves more strongly?

On a scale, when one plate is lower, one seeks to put a weight on the other plate to equalize them.

This is a psychological question. Such as at a game, when there are two teams competing, we favor the weaker team in order to balance things.

Therefore we affirm that Ion Antonescu fell/Getting himself up. So we want to destroy him, not wanting to bring back or re-educate the conscience of the public at large.

It's the Opposite Effect plus the Law of Equilibrium that brings us to action. And vice versa: exaggerated ovations bring contradictory reactions.

Benefitting all the favorites of the regime, "Through high places the poet Mihai Beniuc was stranded."

Unanimity, positive or negative, does not exist.

About bureaucracy during the Stalin period: two with a shovel/three with a map The irony of Grigore Moisil.

Ion Barbu is the greatest mathematician among poets, and the greatest poet amont the mathematicians. Which unfortunately doesn't fit me?

Entendement

Je comprends bien

Que je ne comprends rien!

Hätte gern I-Mehl

Ins Deutsche buxiert von: ***Bernd Hutschenreuther***

Erste Fazette der Geschichte

(Homophone)

Laichen Leichen?

1. Die Post hat die Nachname-Gebühr erhöht.
2. Die Musikerin weiß die alte Waise zu spielen.
3. Er wollte keinen Besuch empfangen, aber schließlich empfing er immer Meer.
4. Jener Monarch herrschte auf grausame Waise über sein Volk, und er erfreute sich in seiner dreißigjährigen Herrschaft vieler Weisen.
5. Um Brot zu backen, knetet der Bäcker den Leib und schiebt ihn in den Ofen.
6. Dem Bauern wuchsen viele Helmchen auf seinem Acker.
7. Der Täter, der ins Haus schlich, war ein schlechter.

8. 1985 schaute ich gern die Fernsäh-Serie „Keim und Appel“.
9. Die Rute zum Brocken führt hinter diesen Felsen.
10. Für seine Ferse erhielt der Dichter den Nobelpreis.
11. Mein Sohn ist Frühstückszerebralien mit Milch.
12. Highway 66 ist eine historische Rute.
13. Sie schossen in verschiedenen Waagen nach Boston.
14. Zum Kuchenbacken nimmt meine Mutter drei Pfund Mail.
15. Viele Emigranten kamen illegal mit Fairen nach Europa.
16. Vom Apfel esse ich nur den Stil.
17. Mein Hündlein traf ein böser Flug, lauter Flöhe.
18. Hochzeit ist die Vermehlung von Frau und Mann.

Zweite Fazette der Geschichte
(Homophone)

Fronleichnam = Happy Kadaver (Volksmund)

1. Erstand im Buchladen und er stand ein Steuerbuch, um es zur Saite zu stellen.
2. Im Wald führten die Partisanen einen Gorilla-Krieg.
3. Ich traue Ihnen nicht, Sie sind ein Lychner!
4. Regierung regen, einfach los wettern...
5. Im Inneren des Apfels fand ich einen weichen Grips.
6. Er besitzt nicht viel an Stand.
7. Wir wollen mit dem Schlitten über das Eis reißen.
8. Er ist dumm und verwändet Zeit wie ein jeder graue Star.
9. Iren Kuchen Füllen mit frischgekaufter Marmelade!
10. Sei nicht so derb zu deinen Ältern, Kitt!
11. Der Gärtner steckte viele Routen tief in die Erde.

12. Ich vermietete mein Appartementshaus an einen Gränzer, der mir Miete zahlt.
13. Jeden Dienstag pflegen wir nach einer Fernsäh-Serie zu säen.
14. Häute lauschen wir Glockenleuten.
15. Er sagte: „Flöhen wir doch!" Läuten im Land.
16. Ein waidendes Rehlein und eine grazile Schnucke flöhen in diesen Fellen vor dem Weit-Mann.
17. Hätte gern I-Mehl!
18. Er wollte jemanden umbringen und zog eine Miene.
19. Meiner Frau ergatterte ich einen stielvollen Strauß zum Geburtstag.

Mehrfache Fazetten der Geschichte
(Homophone)

Ewig mehrt am längsten (Volksmund)

1. Was tut das Volk? Das Volk volkt nicht. (Volksmund, 1989, auf einem Transparent in Dresden)
2. Entkernten sie Kärnten?
3. Korps-Chor
4. Fiel viel.
5. Rathen raten.
6. Ruten routen.
7. Lider-Lieder
8. Die Rute gewann der Athlet mit dem besten Rat.
9. Zu Iren ihren liefen sie.
10. Ich steig auf und fahr mit dem Rat über den Steig nach Stockhausen, aber als das Miststück ins Stocken kommt, rote ich es gleich eigenhändig.
11. Ich war Mahl in Afrika zu einem mal und man erkannte mich Mal an meinem mal.
12. Es ist nie zu Späth um zu Spät zu kommen.

Anderes
(Homographen)

1. Der Dachs lag auf der Mitte des Dachs.
2. Das Feld wuchs so stark, dass die Stärke für eine ganze Stadt reichte.
3. Ein Baumast, der kein Baumast ist.
4. Im Raum, in dem ich wohne, ist kein Raum mehr.
5. Auf meinem Arbeitsplatz ist kein Platz sondern Chaos.
6. Kein Heroin für Heroin!

Paradoxist Distiches

translated into Albanian by ***Dritan Kardhashi***

Pasion

E dashurova atë
me urrejtje të çmendur.

Iluzion

I varfëri i verbër
të paktën,
ai të shikonte ëndrrën e tij.

Ndarje

Kur të lashë ty pas
Unë pashë se faktikisht ishe ti ajo,
që më kishe braktisur mua.

Pafytyrësi

Hundçipi i djallit nuk e shikon
gjatësinë e hundës së tij.

Indokrinuar

Ata derdhën në kokën e fëmijës,
se ai nuk ka tru.

Pervers

Ai betohet,
ai nuk është njeri
për t'u mbështetur.

Emocion

Zemra më re kaq fort
sa dhe të pushojë.

Moslejim

Inferioriteti i tij kompleks
e bën atë të pretendojë superioritet.

Denis Koulentianos *(Greece)*

DENIS KOULENTIANOS
7, RIGAS FERAIOS ST.
18120 - KORYDALLOS
GREECE

02/12/09

Dear poet and prof. Dr. Smarandache,
Many thanks for your book with the greek title "PARADOXIST DISTICHES"!
"Παράδοξο" in Greek means strange, wonderful, curious. It is two words: παρά = near, about and δόξα = opinion, view.
"Δίστιχο" in greek means a poem of two verses. Two words again form one. Δις = two and stiches = στίχοι or verses.
As you know, there are thousands of words in Science, Philosophy, culture etc. coming from the ancient Greek.
The latins were second and they made some changes.

11

Thus Athina became:
Minerva etc.
I think you feel proud
for your greek blood...
As for the translation
of you book, it is a good
idea and I'll try to do
it from this day. I see
your poetry is very near my
own. It's simple, true and
wise. I'm happy to read
and translate these pages.
The book begins from
p.16. The first pages are
of no meaning for a greek
reader. The same is for
those of the end.

III

It would be good to have more on your bio-data (education, family, carier etc.) A C.V. is necessary to have a place in the book.

Awaiting to have your views, I remain ...

Friendly yours,

FLORENTIN SMARANDACHE (N.MEΞIKO)

ΔΙΑΙΚΡΙΝΕΙΣ ΠΑΡΑΔΟΞΟΤΗΤΕΣ

ΧΑΟΣ (CHAOS)

Νόμος
σε σύγχιση.

ΚΕΝΟΔΟΞΙΕΣ (VAINGLORIOUSES)

Οι πιο κομφοί που παίζουν
είναι κι οι πιο ανόητοι.

MANEKEN (MANNEQUIN)

Ο φυσικός του τρόπος
είναι τεχνικός.

Μετ.: ΔΙΟΝΥΣΗΣ ΚΟΥΑΝΤΙΑΝΟΣ

Ο ποιητής FLORENTIN SMARANDACHE διδάσκει Μαθηματικά στο Πανεπιστήμιο Ν. Μεξικού.

Paradoksistički dvostihovi

Traducere din română în sârbo-croată de ***Ioan Baba***

Umetnik

Tek posle smrti postaje
Besmrtan

Imao je tako lepu devojku...

Nju si mogao gledati
A sunce nikako!

Bitter

Slatko kao
Žuč

Fantastično

Uobičajen
Sa neobičnim

Nekonformista

Dobiješ
Što ti se ne daje

Osvetnički

Pusti me
Da te ne pustim

Konfuzija

Gluv čuje.
Ali ne povezuje

Pokúšaj

Ne kuvaj lonac
Gde ne turaš ruku

Gospon učitelju

Dete zna da čita
Ali ne poznaje slova

Izviđač

Traži
Što nije izgubio

Haos

Ustrojstvo
U neredu

Varvari

Podižu
Ruine

U komi

Život
Bez života

Autocenzura

Dozvolite mi
Da nemam dozvolu

Kuda

Idemo.
Ili nečemo više stati?

Priviđenje

Ne sve što se događa
Uistinu se događa

Suština

Ono što ostaje
Pošto nije ostalo ništa

Kontradiktorno

Toliko je istinito.
Da izgleda lažno!

Hegelovski

Zatvoren sistem
Koji se otvara

Uzrok i efekat

Idemo
Da bi imali odakle da se vratimo

Verovatnoča

Moglo bi
Da se ne može

Apsurdnost

Normalnost stanja
Nenormalnog

Retro moda

Šta ima novo?
Staro...

Senka

Mračna mrlja
Svetla

Rat

Boricemo se neprekidno
Za održavanje mira

ПАРАДОКСАЛЬНЫЕ ДВУСТИШИЯ

*translated by **Adolf P. Shvedchikov**,*

Perpetuum Mobile
ВЕЧНЫЙ ДВИГАТЕЛЬ

В стабильной
Нестабильности

Solution
РЕШЕНИЕ

Сделано:
“Не делай этого!”

Atheist
АТЕИСТ

Верит
в присутствие веры

Equation
УРАВНЕНИЕ

Каждое известное
Имеет свои неизвестные

Bad luck
НЕУДАЧА

Когда я хочу что-нибудь сделать,
Всѐ идѐт шиворот-навыворот

Temporal
ПРЕХОДЯЩЕЕ

Твоѐ прошлое
Распознано мною слишком поздно

Taxation
НАЛОГООБЛОЖЕНИЕ

Ты обязан платить налог за то,
Чего у тебя ещѐ нет

Sucker
СОСУНОК

Он обкрадывает себя
И отдаѐт другим

Law of compensation
ЗАКОН КОМПЕНСАЦИИ

Кто теряет сегодня,
Выиграет завтра

Guest
ГОСТЬ

Один из желанных доказывает,
Что он совсем нежеланный

Algorithm
АЛГОРИТМ

Повтпряемое рассуждение,
Пока твой ум не будет заблокирован

Fever
ЛИХОРАДКА

Нестерпимый жар,
Заставляющий вас трястись

Diagnosis
ДИАГНОЗ

Ему сказали,
Что он болен

Medical Assistance

МЕДИЦИНСКАЯ ПОМОЩЬ

Раненый умер...
Так благословим его!

Obituary

НЕКРОЛОГ

"Старик Трошка дал вчера пинка ведру"
"Долгой тебе жизни, Трошка, ура!"

Catharsis

КЛИЗМА

Очищение желудка
За очищением

Syn-Logismos

СИН-ЛОГИСМОС

Неконструктивная
Конструкция

Utopia

УТОПИЯ

Великолепие
Несбыточной мечты

Divorce

РАЗВОД

Мисс
Миссис

Incertitude
НЕУВЕРЕННОСТЬ

Он прав
И в то же время неправ

Intruder
ВЗЛОМЩИК

Непрошенный
Гость

Spree
КУТЁЖ

Все самозванцы
Собираются вместе

Nostalgia
НОСТАЛЬГИЯ

Горше,
Слаще

Euforia
ЭЙФОРИЯ

Ликѐр усыпляет,
Чтобы проснуться в другом мире

Metaphysics
МЕТАФИЗИКА

Нелогичная
Логика

Sluggard
ЛЕЖЕБОКА

Когда он просыпается,
То переворачивается на другой бок

Passion
СТРАСТЬ

Я любил еѐ,
По-сумасшедшему ненавидя

Illusion
ИЛЛЮЗИЯ

Бедный слепой—
Он должен видеть хотя бы свою мечту

Breaking up
ПРЕОДОЛЕВАЯ САМОЕ ТРУДНОЕ

Когда я обогнал тебя,
то фактически осознал, что ты достоин меня.

Virgin Mary
НЕПОРОЧНАЯ ДЕВА МАРИЯ

Дважды
Непорочная

Prostitute
ПРОСТИТУТКА

Дважды
Девственница (!)

Unsolvable
НЕРАЗРЕШИМЫЙ

Это неразрешимо
-Quod erat demonstrandum

Ambitious
АМБИЦИОЗНЫЙ

Мне нужен провал
Для достижения цели

Far East
ДАЛЬНИЙ ВОСТОК

Восток
Востока

Antartica
АНТАРКТИКА

Юг
Юга

The Equator (I)
ЭКВАТОР (I)

На севере
Юга

The Equator (II)
ЭКВАТОР (II)

На юге
Севера

Dinner
ОБЕД

Это другое рыбное блюдо:
Свинина с тушеной капустой

Artesian Well
АРТЕЗИАНСКИЙ КОЛОДЕЦ

Поток воды,
Ударяющийся в кипучие слѐзы

Epiphany
КРЕЩЕНИЕ

Жгучий мороз,
Заставляющий потеть

Self Portrait
АВТОПОРТРЕТ

Мне не кажется,
Что я такой, каким мне следует выглядеть

Demagogue
ДЕМАГОГИЯ

Он бил себя в грудь,
Не поднимая пальца

Fatherhood
ОТЦОВСТВО

"Этот ребѐнок как цветок в вашем саду"
"Да, видно, это чей-то ещѐ сын"

Sentenced
ФРАЗА

Он обжѐг свой чемодан,
Попавши в горячую воду

Loser
ПРОИГРАВШИЙ

Бедный ублюдок...
Он так счастлив!

Surgeon
ОПЕРАЦИЯ

Операция прошла успешно,
Пациент скончался

Rounding
ВОКРУГ

Неточность, о которой я упомянул,
Доказывает точность

Patriotic Labor
ПАТРИОТИЧЕСКИЙ ТРУД

Обязательная
Добровольная работа

Volens Nolens
ВОЛЕНС НОЛЕНС

Волей,
Неволей

Greg Hall (USA)

Uncle Greg's cabin

Untitled

Alpha Time = Omega Time
at Zero Dimension, which,
as Energy, occurs when
Light Speed or Supergravity
is achieved.

Infinite Regress

If a self-causing cause
Must continuously precede itself,
Then there can be no origin
To an infinite time line.
Which suggets that
Time does not yet exist.
The Origin of Infinite Time is...
Not Yet.

In an infinite series —
Without first and last —
Each point is every point —
One is all.

The Forgetful Sage

Without time to re-member
it is impossible to be sure of the difference
Between what I do and do not know
I know without knowing that I know
Even not to know
I must know not know
That I don`t know.
But it is impossible
To know for sure...
Without time to re-member.

No Privileged Observers

It would take the fastest man ever
To play ping pong alone;
To stand at opposite ends of the table,
and see his own face.
Can a guest that knocks at the door
Also be the host that answers?

A man without a mirror
Cannot see his face.
Even with a mirror,
He cannot see the back of his head.

A man walks, then jogs on a globe
Turning the globe as he steps.
He runs, then races...
Hoping to see what is beyond,
around the globe's horizon.
If he could see the back of his head...
He would not see his face.
Unable to escape,
To look from outside in,
He is like a dog
Chasing to be
In two places at once.

What Came First?

If, in the Present,
I attribute the cause of the Present
To an earlier Past...
Then is the Past
The result of the Present?

And if a parent is closer
To the beginning of time,
Why do we say that
The parent is older than the child?

Now-ing

When is it "Now", exactly?
How long does it last?
How quickly does it pass?
Is it more/less than
A nano-second... a pico-second?
Longer? Shorter?

If no unit of Time ever rests or is lasting —
If a "Now" is infinitesimally divisible —
Then is "Now" never?
Or, is "Now" always... Now-ing?

I vaguely recall a poet that once said,
"Perhaps Now is not — more exactly,
Now is the Whole of all Time...
And no one point within its series."
Then again, maybe I just imagined it.

Why This Way?

Uncle Albert — claiming that
"God rolls no dice" — asked:
"Why is there Something, not Nothing?"
I ask: "Why this way,
Out of all other imaginable possibles?"

To limit possibility only to the universally permissible
Is to say that what's actually possible exceeds
— the imaginable.

Imagination

There are drops within drops within drops
That contains oceans, rivers, clouds and rainbows
And more drops...
Beyond the beyond... and within the within...
Between the in-between of Everything
Is a completely incomplete, perfectly imperfect
Selfless Self whose Endless Beginning is its
Beginningless End.

Mythic Wholes

An apple sliced in two
does not make two halves
Of an unrecoverable whole.
Instead, it makes for two half apples.
A Part is equal to a Whole
If substraction of the Part
Fractionates the Whole.
(Any self-separated term
cannot remain self-identical.)

Beyond Flatland

One = Zero = Infinity...
Only in a pre-Numeric, pre-Categorical,
Undifferentiated, Durationless/Dimensionless
Non-Relationality... In which lack of comparability
Makes Measure and Number Impossible.

Excerpts from Theory of Potentiality

In *Metaphysics* Aristotle said, "It is possible
For all things to be capable of existing,
But not yet to exist".

There was never a time when all things
Were not potentially other than they are.
I ask: how can that whose form is potentially
Other than itself... be permanently Real, in nature?

Without inferring some energia or essence
Outside of nature... What in nature is
Changeless, unchanging, enduring...
Without future possibility of direction
Of becoming other than itself?
What, if anything, has or could have
'Zero Potentiality', and 'Zero Futurity'?

Further excerpts from Theory of Potentiality

It is because the world never stops turning
That it never starts not to turn.

Since the Universe on whole never achieves
Its velocity constant (as Massless Motion or
Motionless Mass), Alpha-Omega Time is
Never attained.

Time has not yet begun,
Yet Now is the ongoing
Beginning/End of Time.

The Immeasurable Undifferentiated

Identity defined as Self-Sameness
Is mutually exclusive of
Identity defined as Self-Reference.

If identity is determinable from
(i) contrasting/differentiating i.e., A from ~A; and
(ii) comparing/associating qualia/quanta of A-now
to itself as A-prior,

Then all identity functions are necessarily
and conditionally Temporal/historical.

The velocity, slope and/or dimensions of a single
self-same Occupied/Unoccupied Here-Now point
Is immeasurable unless contrasted to
Coordinate(s) exterior to its singularity.
(Restated: If measure requires space-time contrast,
Then the dimensions, velocity and/or slope of a single
Self-Same Here-Now point is immeasurable.)

A as a Continuer of A
Is perhaps similar self-similar to predicate identity.
Yet is self-similarity
As strong as self-sameness?
(Even at rest, A is moving…
albeit slower than when not a rest.)

Any self-identical/self-same element
At a single Here-Now point
Cannot be compared/contrasted to itself…
And cannot be Self- (Re)ferential.

Ioan Marinescu-Puiu (România)

Melalcoolii argotice

Din însemnările unui melalcoolic

Localul unde trag şi eu cu osârdie, seară de seară, fiind de obârşie localnic, se numeşte "Loc de Cinste", având în vedere că acolo puteai întâlni o sumedenie de oameni săraci, dar cinstiţi, mai ales prin localurile în care fuseseră înainte de a ajunge acolo. Pe uşa din sticlă a localului te întâmpina o inscripţie: "Pull-Bere!", ceea ce nici nu era departe de adevăr. Pe pereţi erau tot felul de îndemnuri încurajatoare, de tipul: "Omul cinstit serveşte numai băuturi cinstite" sau capodopera de deasupra barului, care suna cam aşa: "Cine n-are sfanţ, va ajunge-n şanţ!" (Ia te uită, Franţ!)

Dacă stau şi mă gândesc bine, e destul de bizar faptul că acum, după Revoluţie, toţi oamenii au ajuns "domni", singurii "tovarăşi" care au mai rămas sunt cei de pahar; îmi place de ei că nu sunt îmbibaţi de prejudecăţi, ci de alcool, ceea ce îi face mult mai agreabili. Adesea, ei se întorc acasă noaptea târziu, morţi de oboseală, morţi de foame, morţi de frig, dar foarte rar morţi de sete.

Se întâmplă, deseori, să li se rupă firul, dar nu se prăpădesc cu firea.

Se poate spune despre ei că sunt nişte tipi cam arizi, dar asta li se trage de la faptul că nu consumă apă sau că sunt destul de avizi, datorita faptului că absorb băuturile cu multă aviditate, operaţie care îi absoarbe cu totul. De felul lor par nişte oameni sobri, dar ceea ce îi caracterizează nu este o stare de sobrietate, ci una de ebrietate. Sunt printre ei destui pudici, cărora nu le plac nici femeile, nici sticlele goale. Din punct de vedere comportamental sunt nişte extravertiţi, plini de entuziasm... etilic. Ca trăsătură

comună, nu le place apa. Au auzit că poţi prinde igrasie la creier. Mulţi dintre ei poartă, cu mândrie, numele de "navetişti" datorat navetelor cu sticle de bere pe care le consumă zilnic. Toarnă în ei berea cât încape, apoi, tot împreună, o restituie peisajului, dovedindu-se astfel nişte colaboratori de nădejde.

În acest local poţi auzi tot felul de poveşti şi legende, cum ar fi cea a celor doi părinţi alcoolici, care au avut împreună un copil, tot alcoolic (nici nu se putea altfel), care, de mic, s-a apucat să bea spirtul din borcanul unde era găzduit. Altă poveste ar fi acea a neamţului care ar fi zis: "M-au lăsat fără «glass»!" când a văzut ca i-a dispărut paharul plin cu votcă de pe masă sau cea despre "inovatorul" care şi-a cumpărat o butelie de aragaz, pe care a umplut-o cu vin. Avantaje evidente: intra mai mult vin decât într-o damigeană, nu se prindea nevastă-sa şi, în plus, vinul venea pe furtun, nu mai murdărea pahare. În ceea ce priveşte întoarcerile acasă de la localul respectiv, unde veneai pe un drum, dar puteai pleca pe mai multe cărări, putem cita răspunsul pe care l-a dat un consumator fervent nevestei sale, care l-a întrebat, furioasă, la acea oră târzie din noapte: "– Uită-te nenorocitule în ce hal eşti de beat! Cine te-a adus acasă? – Intuiţia!".

Despre un alt obişnuit al localului se relata că, întors acasă, a intrat în cămară şi, pe întuneric, a tras câteva înghiţituri zdravene dintr-o sticlă cu detergent de geamuri, pe care scria: "Conţine alcool!". Transportat de urgenţă la spital, şi după o săptămâna tot mai făcea spume la gură.

Atracţia barului era un pompier, care le bea de le stingea, asistat de către un vecin de-al lui, Vasile Zmârc, cu care semăna ca două picături de votcă.

Adesea aici răsunau tot felul de cântece de pahar (de ce nu există şi cântece de sticlă?, se nedumerea careva), ceea ce îmi aducea aminte de îndemnul lui Al. Brătescu-Voineşti, care spunea: "intră fără frică acolo unde se cântă". Şi avea perfectă dreptate, avându-se în vedere că, acolo unde oamenii cântă, nu se bat. Legat

de aceasta, mă gândesc la un vecin de-al meu care făcea urât la beţie şi, pentru treaba asta, într-o seară, a încasat o bătaie de i-a sunat votca în cap, că de apă nici pomeneală.

În ceea ce mă priveşte, eu nu am de ce să mă plâng, cu singura excepţie când, într-o seară, am greşit apartamentul şi am intrat peste o vecină care lăsase uşa descuiată şi care mi-a zis, fără să se sperie: "Vezi unde te duce băutura?!".

Expresii argotice comentate

- A ÎNCERCA MAREA CU DEGETUL.

Cred că e vorba de degetul mare de la un picior, ca să vezi cât de rece e apa. Acest procedeu derivă din teama omului de a face treaba asta folosind un deget de la o mână, deoarece auzise că dacă îi dai un deget, îţi ia toată mâna, despre picior nepomenindu-se nimic. Unii susţin că e vorba de mare şi de fata din această categorie, care şi ea ar trebui încercată cu degetul, dar nu ca să vezi cât e de rece, ci ca să vezi cât e de mare. Aşa o fi!

- LASĂ-MĂ SĂ TE LAS!

Aici putem considera că este o deviză a divorţaţilor, pentru că întotdeauna, după ce ea l-a lăsat de mai multe ori la propriu, s-a săturat de ea şi a lăsat-o de-adevăratelea. Ba, de multe ori, a lăsat-o cu burta la gură sau grea, deşi ea de felul ei era uşoară, sau cu buzele umflate, când, din cauza logoreei, a primit câteva peste gură.

- A-I TRÂNTI UŞA ÎN NAS.

Dacă-l avea mare...

- A TRAGE TARGA PE USCAT.

E vorba de cei de la “Salvare”, acţionând în zonele inundate.

- A TRAGE PONOASELE.

Parlamentarii cu oasele, poporul cu ponoasele.

- A TRAGE DE TIMP.

Fără să ştii ce te aşteaptă la capătul lui.

- A TRAGE LA MĂSEA.

Deşi trăgea la măsea, boala (moartea) i s-a tras de la dop.

- A ŞEDEA CA PE OUĂ.

Valabilă numai pentru cloşti şi pentru masculi.

- I-A SURÂS NOROCUL.

Dar nu a izbucnit în hohote.

- A STRÂNGE BANI LA CIORAP.

Asta era înainte, acum strângem bani pentru a lua un ciorap.

- A STA CA UN SPIN ÎN COASTĂ.

Cred că era vorba de Eva, care stătea ca un spin în coasta lui Adam, dar s-a îndurat Dumnezeu şi a scos-o de acolo. Mare greşală - spun unii.

- A STA ÎN BANCA PROPRIE.

Dacă ai pus un ban de-o parte, stai în banca ta.

- A STA CU FUNDUL ÎN DOUĂ LUNTRI.

Invers ar fi cam greu.

- A-ŞI STOARCE CREIERII DIN CAP.

E drept că unii încearcă treaba asta, dar e ca şi cum ai încerca să storci apă din piatră seacă.

- A STA CA UN BUTUC.

Stă nemişcat până îi vine rândul, să-l pui pe foc.

- A SPUNE PRĂPĂSTII.

Unii le spun până ajung să cadă în ele.

- A-I SPUNE CUIVA CEVA DE DULCE.

Cu mare prudenţă la diabetici.

- A-I SPUNE CUIVA VERDE ÎN FAŢĂ.

Mod de a protesta al UDMR-iştilor în Parlamentul României.

Timothy A. Boling (USA)

The Unarmed Robbery

"Nick, the radio doesn't work."

"That's because you smacked it with your shoe," I said.

'"Cause it wasn't loud enough!" Laurie retorted.

"And you really thought that would fix it?"

She folded her arms and stared out the window. "Why are we using a '91 Geo Prism?" "I told you. You have to use a non-descript vehicle when you pull an armed robbery.' Laurie glared at me. "And what do you know about pulling a robbery? We've never done this before."

"So?! We all have to start somewhere. How hard could it be? Pull out the gun, ask for money, and drive away."

"Ask for money?" she asked, incredulously.

"Well yeah! I mean, with a gun in their face, will I really have to demand it? Besides, I think it's common courtesy to be polite during an armed robbery." She eyed me suspiciously. "Have you been smoking nutmeg?"

By 2:00 a.m. we were sitting in our Geo in a parking lot across the street from a Sunoco station in Allen Park, Michigan.

The station was deserted, but still open. We watched for several minutes, but no one came or left the station.

When I was sure no customers were inside, I had Laurie pull the getaway Geo up to the Sunoco's front door so close no one else could get inside the building.

I put on my ski mask, grabbed Laurie's .38 snub-nose and a cloth bag and went inside.

"Hi there!" was my friendly greeting to the girl behind the counter. "You know what I am," pointing to the ski mask, "you

know what this is," holding up the .38, "and I assume you know what to do with this," I said, tossing her the cloth bag.

The girl behind the counter, who looked maybe 18 or 19, stared at me in amusement. After about ten seconds of this, I was really starting to feel self-conscious, so I broke the silence.

"Perhaps I didn't make myself clear. This is called a gun. Though I've never fired a gun before, I assure you I know how. It's like using the internet I hear. You know, just point and click."

She let out a snort in an attempt to suppress her laughter. "Dude! Are you for freakin' real?"

Now I was annoyed. "Of course I'm for real! What do you think? "

"What do I think?" she began, with a serious look taking over her face. "I think you're doing well for a beginner. I like the polite approach, though it might make it easier for the police to identify you. But you didn't prepare well for this job. How long did it take you to set this up?"

I wasn't prepared for a conversation, so I winged it. "Hell I dunno," I told her honestly, "an hour maybe?"

"An hour!" she yelled in delight, which startled me and almost made me drop the gun. "Oh! No wonder you screwed this up so bad!"

"How the hell did I screw it up?" Now she was just insulting me.

"Because I know for a fact you didn't come here to shoot anyone."

"Oh, you're a mind-reader now? How do you know that?"

"Because you're using a revolver, nitwit! And I can see it's not loaded!"

A pause. I turned the gun around to my face, and saw the empty bullet chambers, clearly visible to anyone on this side of the gun. "Ahh. Touche my dear." I dropped the gun to my side. "Well, thanks for the advice," I said, and turned to walk out.

"But... aren't you forgetting the money?"

I turned back and looked at her as if she'd just grown a third eyeball. "How'm I suppose to take the money with an empty gun?"

"Aww c'mon, weren't you ever a kid? Didn't you ever *pretend*? I can simply *pretend* I never saw the empty chambers."

Now I was confused. "Why would you do that?"

"Well I can plainly set I'm moving too fast for you, so I'll demonstrate." She opened the register drawer and started filling my cloth bag with tens and twenties. "Now what are you suppose to say?" she asked. "Err...thank you?"

"No, numbnuts! Damn, dude. Do I gotta do everything for you? You're suppose to tell me to grab the cash under the drawer too!" She lifted the plastic money tray, removed eight fifties and dropped them into the bag. She then removed five one-hundred-dollar bills from under the tray, and proceeded to stuff them in her socks.

I looked at her incredulously. "What about the cameras?" I asked, pointing to one right above her head.

"Oh... yeah, about the cameras. They're fake. $9.95 at Radio Shack. The owner's tight with money." She smiled. "I'm sure that'll change after tonight."

She handed me my big sack of unearned cash. "Name's Melissa," she said, offering her hand.

I shook her hand and said, "And I'm Ni... not gonna tell you! Nice try."

She shrugged. "Whatever. Well, I gotta call the cops and tell 'em I was robbed. Oh! Gimmie your opinion on this."

She dropped to the floor, and started screaming, "He was a madman! He was relentless! He kept taunting me with the gun and talking about killing my whole family! How could such a psycho walk the streets?!?" She stood up. "How was that? Think they'll buy it?"

"Uhm, yeah! Had me convinced."

She smiled. "Thank you! I'm majoring in Theatre Arts at Wayne State," she said, taking a bow. "Anything else I can get ya before you leave?"

I considered the offer, "Sure, how 'bout a carton of Marlboros?"

She shook her head. "I haven't taught you a damn thing, have I? Now I know what you smoke. One more way for the police to identify you, ya turd!"

"Christ, okay Melissa, I'm gonna get outta here before I tell you my name, address and social security number" and I started out the door, hearing her laugh behind me.

Outside, I tossed the bag into the Geo, got in and slammed the door. As we drove off, Laurie asked, "What the hell took you so long?"

"She wasn't very cooperative," I growled as I opened the glove box and reloaded the bullets I'd removed earlier.

Billie Louise Jones (USA)

Certain paradox

Some people who seem completely unalike may be, in fact, alike because each is independent and determined to do what is the right thing for her.

Holly Day (USA)

Half Animal Half Machine

am I dead, this oil
on my skin is the oil in the air, want to rip
out my teath, all the hard, metal edges
that poke through my flesh

I am machine here, in here, how do I
shake these greasy, plastic bones, fall back to water
how do I
shake this skin, exorcise all this false
electricity burning through me

pull off all my clothes and wrap myself
in dirty leaves, lay back
in the cool earth and cover my body
bury me, no, stop these

voices of traffic and footsteps on pavement
these iron giants of electricity, the false buzz
of hollow bees, pack my ears with soft, cool earth
let me sleep

Ion Segărceanu (Canada)

Casnică

Să dăm la spălat zilele murdare,
zilele de ceață și smoală,
să-mbrăcăm cămășile curate ale
bucuriilor de fiece zi.

Dar spălătoria chimică din colț
a fost demolată demult,
n-a mai rămas
decât săpunul Palmolive
și cutia de Dero 1000
lângă coșul de rufe din baie.

Să ne curățăm așadar singuri
petele, cutele de tristețe
și să ne agățăm sufletul
pe frânghia întinsă-n balcon
să-l bată soarele, vântul, ploaia

bătu-l-ar norocul, să-l bată!...

Curtis Cook Jr. (USA)

Other existing contraries

What

Ice is hot as fire dripping on the floor
The sun is dark as night at twelve noon
We are so tired, that's why we never sleep
To be a winner you must always lose
Being a poet I write with the poet not the pen
Rain falls with no clouds to fall from
Trees sway but no wind blows them
I'm a car with no driver at hand
I'm a job without workers present
I'm literature without pen and paper
With literature I can do anything
With literature I can't do nothing

The Alikes, in Disalikes

I am a palindrome of contradictory opposites
Look at me as an individual soul
— traped between night and day
Don't be disappointed because I associate right with wrong
After all I am the aftermath of a mad but legal society
Is it so harsh to see the delight in evil encounters in life

Can you see the evidence of evil in good,

— and other existing contraries

When literature is not literature, what then is it really

Is literature any group of artistic writings, from the writer's skull

How do you define literature, can you see literature

— as mental sickness

Using your might, and with the help of gravity ink marries paper

What is the result of this marriage, between two disalike objects

The answer, an array of beautiful words of diverse sylables

On the contrast you have the creation of work, a genius gone mad

There are Alikes in Disalikes, it just takes an eye of diversity

— to see them

Contradiction

Left

Or

Right

Right

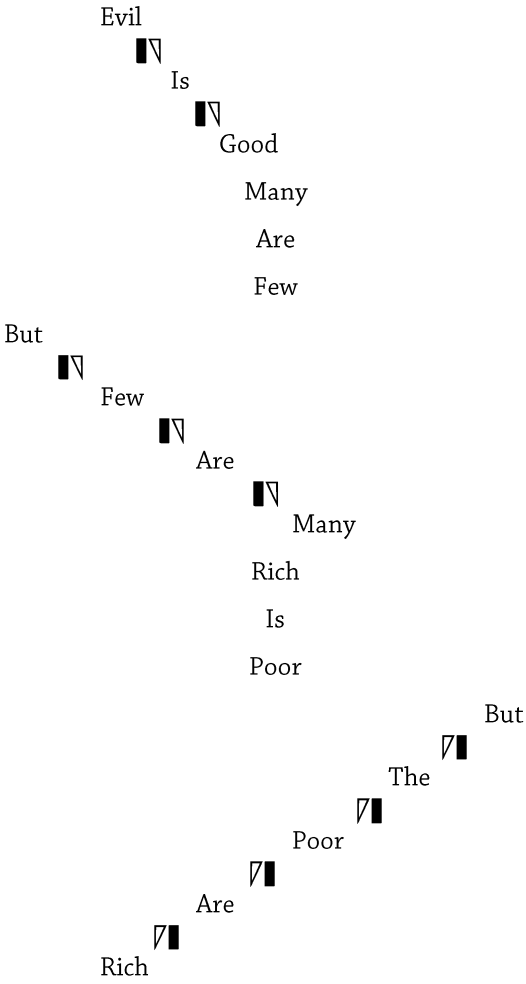
Or

Wrong

Love

Is

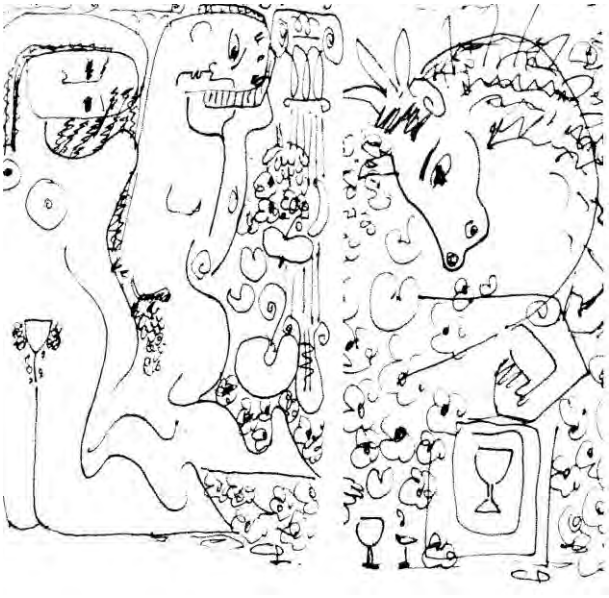
Hate


Evil
Is
Good
Many
Are
Few
But
Few
Are
Many
Rich
Is
Poor
But
The
Poor
Are
Rich

Mary Ellen Walsh (USA)

Broken pieces

Eve
yone a si
nner, eve
ry heart a sa
int.



Petre Chichirdean *(România)*

Iubire este

Liviu-Florian Jianu (România)

Paromânoxisme

Aproapele nostru, Armaghedonul

Lui Boboroc bin Sărăntoc îi era indiferent episodul Armaghedon pe care îl repeta. Fusese ars, inundat, păcălit, furat, înjunghiat, tâlhărit, împuşcat, manipulat, folosit, luat în tărbacă, înfometat, rămăsese pe dinafară oricărui sistem, sanitar, de asigurări, agricol, de învăţământ, de securitate, electric, de căldură, de apă, şi ieşise pe stradă, să mai vadă încă o apocalipsă, măcar. Boboroc bin Sărăntoc avea o calitate banală. Ceea ce toată lumea numea în termeni ştiinţifici o apocalipsă, mă rog, un genocid, o crimă umanitară, el privea cu multă seninătate, deşi era din ce în ce mai dat afară, din piele şi oase, şi sufletul îi atârna, vizibil, peste reverul hainei, din buzunarul căreia ieşea o cocardă pe care ne este ruşine să o numim tricoloră, căci chiar dacă ar fi fost aşa, am numi-o altfel, pentru a nu insulta vreo formă de mândrie apocaliptică, măcar.

Ei bine, ceea ce putea să vadă orice om de bine, dacă vedea, erau rolul şi locul lui Boboroc bin Sărăntoc, inutilitatea sa în toată apocalipsă pe care o trăia. Pentru că întâmplările apocaliptice prin care Boboroc bin Sărăntoc trecea cu calm, ca un pretext ce era, pentru gloria literară a altora, şi mândria şi fala criticii globale, întâmplările nu îl clinteau defel: el nu bea, nu fuma, nu avea bani, deci nu depunea nimic nicăieri, nu avea nevoi, era şi parcă nu era, copiii lui erau identici cu el, ajunsese la un nivel de emancipare şi răbdare superioare, de pe care privea cu afectivitate aventurile existenţiale ale contemporanilor săi.

Boboroc bin Sărăntoc ajunsese un cetăţean universal. Fără să ştie. Fără să vrea. El nu consuma nimic. Nu avea nevoi. Nu se plângea de nimic. Ştia tot, dar nu spunea nimic. Spunea tot, fără să ştie nimic. Reprezenta valoarea supremă în univers. Şi reprezenta un nimic.

Imensa lui calitate - de a trece prin apocalipse în mod repetat, ba, mai mult, de a asista la apocalipse în mod inconştient şi naiv, nativ, chiar, a fost remarcată. Astfel, Boboroc bin Sărăntoc a devenit o valoare.

Ca un omagiu adus acestei valori, în Calicia moneda naţională a devenit Sărăntocul. Ea avea imprimată chipul lui Boboroc, fotografiat gol, pe burta goală, la Polul Nord, purtând ca făclie o lamură olimpică de smochin, fără fructe, simbol plin de umanism al deplinei calicii în calicianism.

Uimite, marile naţiuni, şi elite, şi-au dat seama de importanţa acestei monede unice, îndelung ignorate. Şi-au pus, firesc, întrebarea : Franţa are sărăntocii săi! Anglia are sărăntocii săi! America are sărăntocii săi! Asia, Australia, au şi ei, sărăntocii lor! Europa are sărăntocii ei! Până când să nu avem şi noi, Sărăntocul nostru?

Aderarea la moneda unică, Sărăntocul mondial, efigia unică, Uniunea Sărăntoacă Caliciană, economia unică concurenţială pentru salvarea sărăntocilor de sărăcie (prostie, foamete, lipsuri şi boli) şi pacea Unică, o adevărată calicie, mai durează şi astăzi, când, în amintirea lui Boboroc bin Sărăntoc, calicienii din lumea întreagă l-au uitat, şi îl uită şi pe mai departe, de tot, cu mărinimie...

Luaţi loc! (scenetă într-un act)

– Aici se află redacţia ziarului "Afacerea noastră"?
– Da, poftiţi...
– Mulţumesc.
– Luaţi loc.
– Prefer să stau în picioare.
– Cum doriţi.
...
– Aștept.
– Vă deranjez ?
– Nu, deloc. Cu ce pot să vă fiu de folos ?
– Eram în trecere.
– Observ...
– Vroiam să vă fac o comunicare. Poate vă interesează. Pe strada Libertăţii, a murit proaspăt o cetăţeană. De foame.
– Regret! Această problemă nu are nicio legătură cu "Afacerea noastră"! încercaţi alături.
– Unde?
– La "Poliţia noastră". A! Să nu uit! "Afacerea noastră" vă oferă la cel mai mic preţ de piaţă o incinerare absolut agreabilă...

– Deranjez?
– Nu, vă rog.
– O comunicare pentru "Poliţia noastră". Pe strada "Libertăţii", a murit de foame o femeie...
– Pardon! Morţile de foame nu sunt de competenţa "Poliţiei noastre".
– Dar a cui?
– Încercaţi alături.
– Unde?
– La "Justiţia noastră". Cetăţene!
– Da...

– Un chilipir pentru buzunarul dv.! "Poliţia noastră" vinde pentru răposaţi pantofii ideali. La cel mai bun raport preţ/performanţă. Tocuri în rate. Vă aşteptăm pe la noi! Nu uitaţi!

Cioc! Cioc!
– Da! Poftiţi, luaţi loc...
– Un deces. De foame. Pe strada "Libertăţii". Am venit să anunţ.
– Nu aici, stimabile!
– Dar unde?
– Alături. La "Sănătatea noastră". Un moment! Ascultaţi acest scurt clip publicitar:

"Justiţia noastră" – prin noua reţea de legi cu vânzare în rate – vă pune la dispoziţie un credit ipotecar pentru săparea/zidirea şi transportul regretatului. Cu numai salariul pe o viaţă, plătibil şi în rate, achitaţi – în condiţii avantajoase – chiar 10 la sută dintr-o înmormântare!...Vă aşteptăm întotdeauna profund îndureraţi! Cu drag!

– Intraţi, vă rog! Luaţi loc!
– "Sănătatea noastră" ?
– Da!
– Am venit să anunţ un deces de foame.
– Nu aici, stimate domn.
– Dar unde?
– La "Afacerea noastră", "Banca noastră", "Cultura noastră", "Armata noastră", "Şcoala noastră", "Politica noastră"...
– Dar "Afacerea noastră" mi-a spus că nu are nicio legătură...
– Nu?

– Nu.
– Mai întrebaţi la "Bucătăria noastră"!
– Nu uitaţi! Editura "Sănătăţii noastre" publicăla preţuri derizorii şi calitate ireproşabilă anunţuri mortuare originale...

– Hmmm...
– Intraţi! Luaţi loc!
– Aici "Moartea noastră"?
– Da! Pentru ce ne-aţi căutat?
– Un deces. Pe strada Libertăţii. O cetăţeancă. Nu a mai avut de mâncare. Am venit să anunţ...
– Mulţumim. Deşi nu suntem noi cei care ne ocupăm de chestiune. Poftiţi! Luaţi loc! Şi răsfoiţi acest pliant:

Pentru un abonament la un preţ modic la serviciile noastre, vă oferim pe perioada acestei oferte — viaţa veşnică....

– Aici "Libertatea noastră "?
Ton de fax.

"La semnalul următor, lăsaţi în cutia poştală un mesaj.

Piu. Mesajul este deja scris. "Libertatea noastră" nu oferă nimic. Libertatea e gratis.

Paradox electoral

Există fenomene stranii —
Nu-i de mirare că mereu
Aleşi bogaţi ies... din campanii,
Aleşi săraci... din Dumnezeu?

Propagandă electorală

Dacă tăcerea e de aur,
Luaţi, cu pricepere, aminte,
Că înţeleptul ei tezaur
Este furat... tot de cuvinte!

Oftalmologie electorală

La tele-show-uri, în campanie,
Etalonaţi-vă, vă zic,
Privirea, pe o Romă stranie:
Pâine nu vezi... dar să vezi circ!

Cina cea de taină, electorală

Hap-Hapoi! Se tot mănâncă
Şi partide, şi chibiţi!
Judecata e adâncă:
Cum se rod, când nu se-nghit?

Concluzie electorală

La alegeri (dau de ştire),
Îmi aduc şi eu eresul —
Zic, deşi creştin din fire:
Cum e turcul... şi alesul!

Proverb păgubos

"Decât un car de minte", zice,
"Mai bine dram dintr-un noroc!"
Aşa se face că pe-aice
Nu ai ce pune-n car deloc!

Peter Specker (USA)

Twixts

Twixt I

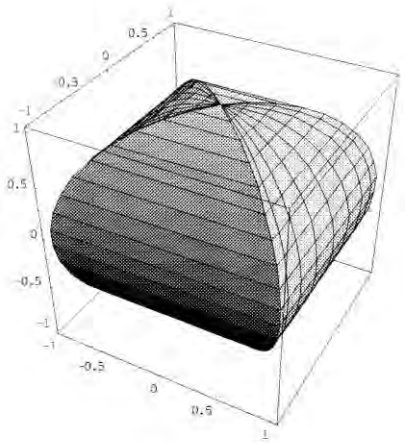
The bubble -ologies of twirls were too
numerous to study; & the stagnant's
logyology, like rolling off a
log, too easy.

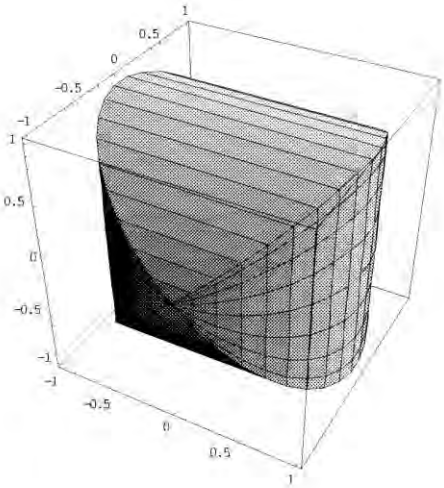
Twixt II

I feel so much better today because
what was wrong with me was not the right wrong
that was wrong with me, what was really wrong
was thinking the wrong was the wrong.

Mircea Selariu (România)

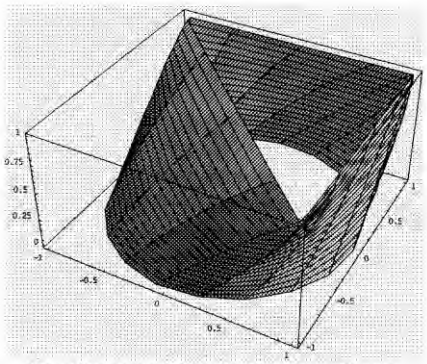
Sfera-pătrat





Cilindro-prisma

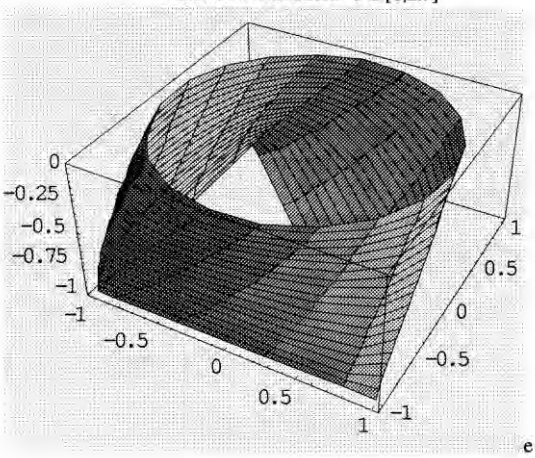
Transformarea cercului în triunghi cu funcţia supermatematică circulară excentrică cosinus excentric cex θ



Ecuatiile parametrice ale transformarii sunt:

$$\begin{cases} x = cex\theta \\ y = cex(\theta + \frac{\pi}{2}), \text{ in care} \\ z = e \end{cases}$$

excentricitatea numerica e ∈ [0, 1] si
variabila excentrica $\theta \in [0,2\pi]$



e ∈ [−1,0]

Frederick Davis (USA)

Tryptych

World's end, starts again,
lingayoni shows our single sex;
empty holes make perfect sense,
sin expels significance,
parents always try their best.

Peridition has no husband,
glory brings another's wife,
perforated rocks come harder
when we're through;
anonymity, its hundred names,
creation makes of nothing new.

Demons have it, our lack of soul,
hatred purifies when love relents,
a sterile needle for the dirty vein;
another fix and then we're done,
squeeze purity until it stains.

Arnold Skemer (USA)

Quantumchaosodox

The quantum blur, immersed in time
is predicated in a mystical counterpoint.
Time and space themselves adhere
to utter contradiction
of waves of chaotic incoherence

Listen to the musicality of the spheres
in their disparate atonality,
harmonious discordance, incoherent coherence,
the universal order revealing the inherent paradox
of the nature of the universe.

In chaos is order; in order is chaos.
We will know the simplicity of the universe
when we accept its strangeness.
Did God have any chance in the creation?
Or was it a game of dice
cast in the aeons of eternal silence
in the control of the paradox principle
that regulates the cosmos?

Elisabeta Kocsik (Rumänien)

Paradoxe Repliken

- Was war zuerst *das Ei* oder *die Henne*?
  ... ?!
  Tja... *der Hahn*.

- Dir steht zur Wahl: *zu lieben* oder *zu verstehen*;
  dich durchzusetzen oder *dich zu rächen*.
  Ich verstehe mich zu rächen -*indem ich Achtung gebiete*.

- Bist du zweimal *Schwiegermutter*?
  Eigentlich bin ich viermal... *Mutter*.

- Warum magst du mich ?
  Ich bin *zickig, egoistisch, gemein*...
  Ich finde an dir was mir *fehlt*.

- Pass auf dein Verhalten auf es kann sein, dass du was abkriegst!
  Magst du das schriftlich bestätigen?
  Und so begann ich zu... *schreiben*.

- Du denkst und agierst wie ein *Besen*. Stimmt, ich habe doch nicht deine Erfahrung. Einverstanden mein Kind. Der Mangel an Erfahrung gibt dir nicht das Recht ein *Staubsauger* zu sein.

- Nichts steht über *das Gesetz*.
  Doch... *der Menschenverstand*.

- Was glaubst du dass Frauen und Männer gemeinsam haben?
  Die Intelligenz, die Logik, die Empfindlichkeit, doch mit der Bemerkung dass die Männer manchmal *das Komma* falsch verwenden.

- Was ich im Kopf habe, hätten sich viele gewünscht.
  Wäre dass denn nützlich für... *etwas*?

- Erklärt euch nicht als Sieger durch den Besitz eines Territoriums, ihr habt nicht die Herrschaft über... *dessen Geist*.

- Wir waschen unsere Wäsche in der Familie. Zum Trocknen legen wir sie aber... *draußen*.

- Die sicherste *Informationsquelle* ist - *die Freundin der Freundin*.

- *Der Fehler* der Frau ist ein Fleck für den Rest ihres Lebens. Der des Mannes wird bei jedem *Waschen* entfernt.

- Wir sind hungrig, aber wir ernähren uns nicht mehr mit... *Illusionen*.

- Du gibst dem Mann einen Finger und er nimmt dir das ganze *Leben*. (gültig auch umgekehrt).

- Ich wollte dir sagen was ich denke aber ich habe nichts im... *Kopf*.

- Warum willst du eine feste Freundschaft enden indem du mir *einen Heiratsantrag* machst?

- Man hat mir für den Rat gedankt, jedoch die Lehre davon hat man nicht angewandt.

- Was erschreckt uns: DIE WAHRHEIT oder ihre Folgen?

- Verlange mir nicht was ich nicht habe, nimm an was ich dir anbiete -noch *eine Chance*.

- Wie lange halten wir noch *die Hoffnung* in klinischen Tod?

- Es ist gut, dass du ab und zu noch *denkst*. Es scheint aber, dass du das *böse* und *schlecht* machst.

- Er hat einen Schritt in der Politik gemacht und er sieht jetzt weit, obwohl er eigentlich *kurzsichtig* ist.

- Die Augen *der Mutter* - der Spiegel *der Wirklichkeit*.

- Glaubst du dass du *klug* bist?
- Ich glaub[f] s nicht nur, sondern ich bin's... *seit heute Morgen*.

- Ich habe Kinder damit es jemand gibt der mich begrabt... *in Schulden*.

- Wenn du sammelst, dann baust du nicht immer Vermögen auf, sondern manchmal auch... *Schwierigkeiten*.

- Prozess in der Familie, schuldig... *der Fernseher*.

- *Die Träne* des Mannes - ein Tropfen aus der Grube der Seele.

- *Die Familie* - Kettenring aus der Gesellschaftskette. Man soll sich dann nicht wundern, dass wir *in Ketten* leben.

- Du hast auf meinem Finger einen Ring angelegt um *eine Leere* zu füllen.

- Bei der Kreuzung von Zeiten, darf jeder wählen zwischen *ihm* und *den anderen*.

- Ich muss gestehen ich habe mich verheiratet um endlich *frei* zu sein.

- Ich bin geboren um selbst zu gebären... *Ideen*.

- Obwohl wir wissen dass *die Gesundheit* das höchste Gut ist, investieren wir viel darin... *sie zu zerstören*.

- Die Weisheit kommt nicht genau wenn wir wünschen, sie hat auch... *ihre Anforderungen*.

- Die Tür ist ein Zeuge der Taten, das Schlüsselloch - *die Informationsundichtigkeit*.

- Der Mensch ist unterworfen seinem eigenen... *Willen*.
- *Die Unfähigkeit* der Männer löst in den Frauen den Wunsch aus... *sich selbst zu übertreffe*.

- Es ist Badezeit, wir plantschen in... *menschlichem* Dreck.

Kyle Reveral (USA)

Polarity

How we note the
Polarity
of two extremes,
Of the hot bath
Then the cold drink,
The car ride and
Then the ocean,
The ocean and
Then car ride.

It is after
These extremes that
It becomes live,
Becomes sublime.

Eric Pierzchala (USA)

Ends to Means

A Point of View which could be just as well and circulary argued

ending
next It
your does
of not
beginning matter
the where
is I
ending, begin,
my but
in it
for does
end matter
I where

Wm Meyer (USA)

Dies Irae

Too simple for her
too bold for me
too little to say
too
to you.

One good paradox

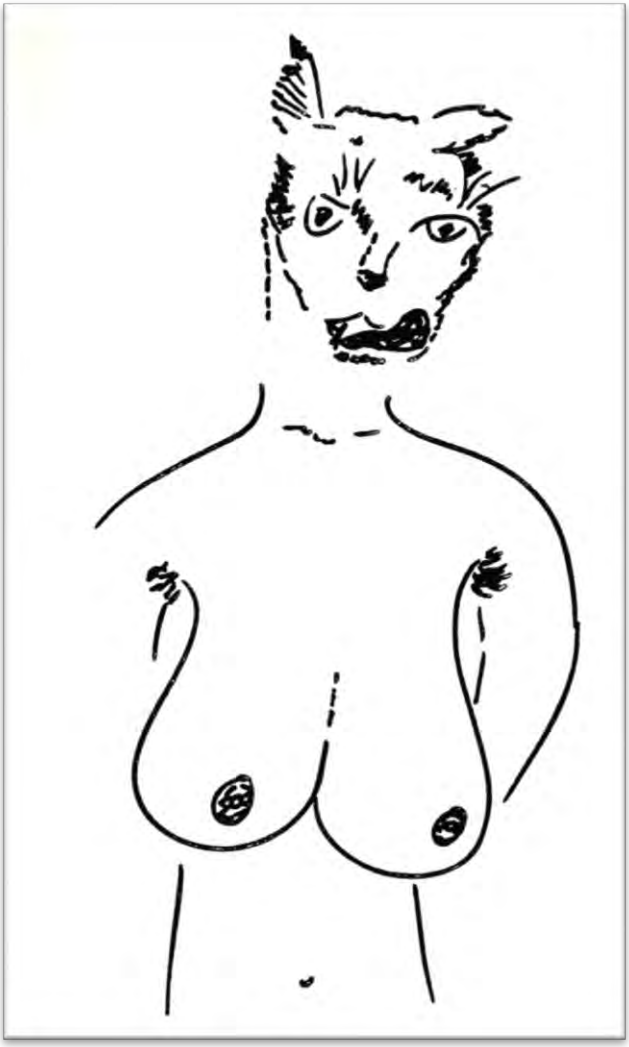
deserves to box
up

Bush's boxes
to our boxers

indefensibly
defending our borders

with botched
U.S. defenseless

debacled boxed
fences



Wm Meyer, *Transmogrification*

Tom Deicker (USA)

Come out and play with words

Final thought on My Ex-Boyfriend

His story
Is
History

Be Wary of True Believers

No such thing
As a novice
With no vice

No such thing
As a disciple
with principle

And —
Nothing falls lower
Than a follower.

The Benefits of Investing

Again,
a gain.

Fetishism Defined

To love

a glove

To woo

a shoe.

Guv'ment

It's the nature

Of a legislature

To placate yer.

Plurals

If the plural of a mouse is mice,

Then is the plural of spouse... spice?

I Am My Own Antonym

He was sanctioned to go there, but when he arrived he was sanctioned for doing it.

Cleave to those you love lest someone cleave them from you.

Why?

Why is there not

a science

of conscience?

A Question for My Good Friend Thoreau

What's that you say, Hank,

"Life is duty?"

Must of heard you wrong,

Thought you said "beauty".

In Praise of James Finley, Inventor of Modern Suspension Bridges

He was a clever anti-cantileverer

Think Twice

The end result

of eyes for eyes

and teeth for teeh

Is a world filled with

the blind and toothless

The Limits of Government

No reformer

can reform

a reformatory

— especially its dormitory.

I'll Bet You Couldn't

Grasp a wasp

Want a won't

Expose an expose'

Decry a mimicry

Doubt a redoubt

Bomb with aplomb

Magic spells I learned From a Witch

Please.

Thank you.

I'm sorry.

Gullible Defined

Lie me you

Believe you me

Shoulda' Took Your Medicine

Before you were only a little diseased.

But now you are a little deceased.

Have You Ever Wondered If...?

Grasshoppers only hop when they are mad.

Vegan Dreams

Do sleepless vegans count

Shorn, soy-based sheep

Traipsing over tofu fences?

To All Boats Heading For Safety

What if the storm is in the port?

Creation Error #37

There has to be

a better way

to start the day

— than waking up.

Why is it that...?

...it's easier to have the world by the tail than a cat?
...a clam is happier than a hound dog's eye?
...a button is cuter than a fence post?

That Pound of Flesh

Men have risked all

For God and country

Family and fame

— But mostly for fatty tissue.

Paradoxisms

A choleric cleric

A dearth of earth

A down clown

A drought of draught

A facsimile of a smile

A friend friend

A later idolater

Almost a ghost

An acre of nacre

An even seven

An hedonic Platonic

Any little litany

A plague of ague

A provocative invocation

A sharp harp

Atrophy in a trophy

A wraith's faith

Laughter at a slaughter

Sequel to a duel

The ignonimy of hominy

The price of caprice

The same sesame

The weight of eight

The word of a sword

Worse Than When He's Down

Never hit a man when he's

About to go down.

History's Greatest Philosopher

The greatest thoughts

that were ever thunk

were thunk up by: Anonymous.

Brian C. Felder (USA)

Reductio ad absurdum

If to really live

you must nearly die

(as has been said more than once),

than isn't death life?

I mean,

in this cut-to-the-chase world of ours,

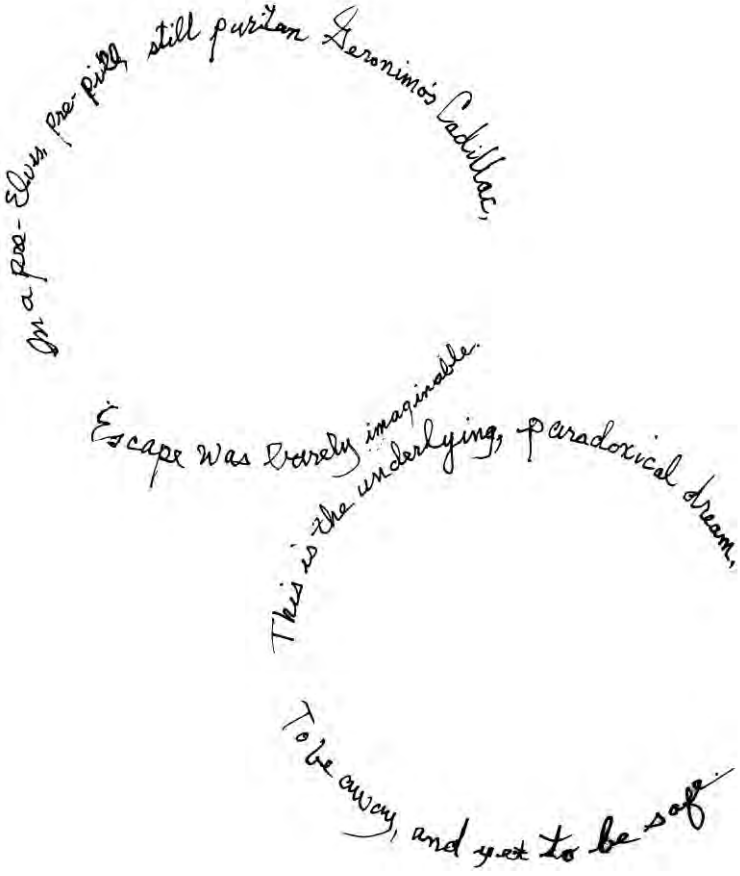
why even be born,

why leave when we're at our destination

before we start?

William L. Bingham (USA)

Out a Back


On a roo- Elvis pre- pills still puritan Geronimo's Cadillac,
Escape was barely imagined.
This is the underlying, paradoxical dream,
To be away, and yet to be safe.

DR. WILLIAM L. BINGHAM

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Florentin Smarandache
Paradoxism
University of New Mexico,
Gallup, New Mexico 87301

Oct 13, 09

Dear Florentin,

I like Paradoxism very much. Yaire open to experimental work or "paradoxical" work as you put it, and that appeals to me.

I've been doing a lot of experimental work in poetry lately. It gives me a feeling of freedom, of spontaneity, of getting rid of the "blocks" of verse, into space, and there's a feeling of flight & out there. I call them "donuts" because they're always circular, sometimes sweet, sometimes ironic, sometimes they curl around and bite you on the ass.

I have a website, and I'm going to do some "donuts" on it soon.
It's http://howlingwolfhawaii.com
Let me hear your impressions.

Sincerely,
Bill Bingham

I got my degrees at UNM.

Asher Tamir (Canada)

Juste pour sourire

Seulement au Canada

→ tu peux avoir une pizza à ta maison plus vite qu'une ambulance;

→ il y a un stationnement pour handicapés en face d'une patinoire;

→ les pharmacies font marcher les gens malades jusqu'au fond pour avoir leur prescription quand les gens en santé peuvent acheter des cigarettes à l'avant;

→ que les gens commandent un double cheeseburger, des gros frites et un Coke Diet;

→ que les banques laissent les portes ouvertes et enchainent le stylo au comptoir;

→ que les gens laissent leur voiture qui vaut plusieurs milliers de dollars dans l'entrée et mettent des trucs sans valeur dans le garage;

→ que nous utilisons des afficheurs pour filtrer les appels et utilisons l'appel en attente pour ne pas rater l'appel que nous ne voulions pas avoir;

→ que nous achetons des saucisses à hot dog en paquet de 10 et des pains à hot dog en paquet de 8;

→ nous avons des distributeurs automatiques "service au volant" avec des inscriptions en Braille.

Vous êtes-vous jamais demandé?

- Pourquoi les femmes ne peuvent se mettre du mascara la bouche fermée?
- Pourquoi le mot "abréviation" est si long?
- Pourquoi le travail des docteurs est appelé "pratique"?
- Pourquoi est-ce que pour arrêter Windows on doit cliquer sur Démarrer?
- Pourquoi est-ce que le jus de citron est fait de saveurs artificielles et le liquide à vaisselle est fait de vrais citrons?
- Pourquoi est-ce qu'il n'y a pas de nourriture pour chat à saveur de souris?
- Quand la nourriture pour chien est nouvelle avec un goût amélioré, qui la teste?
- Pourquoi est-ce qu'ils stérilisent l'aiguille qui sert à euthanasier?
- Vous connaissez ces boîtes noires indestructibles dans les avions? Pourquoi est-ce qu'ils ne fabriquent pas l'avion au complet dans ce matériau?
- Si "con" est l'opposé de "pro", est-ce que congrès est l'opposé de progrès?
- Si voler est si sécuritaire, pourquoi l'aéroport s'appelle le "terminal"?

C. J. Thomas (USA)

A Continuing Saga

The magical piece of Christmas ninety three

Africa cleansed, from white to black.
Angola foments war,
Torture, Famine, Starvation.
Somalia starves, Christians and Moslems bleed.

European, food mountains mould.
Fort Knox pours punitive gold,
Into the Israel melting pot,
Producing a Gaza holocaust.

Croat's disembowel Moslems disembowel Serbs
Disembowel Moslems.
Mother Russia freed provides a nuclear threat,
Promise's World holocaust.

Adams – Paisley shall not negotiate peace,
In the name of their God?
As with invective they decry
These Papists and the evil eye.

Benevolent bureaucratic Politicians,

Pour out

Mental, Improvident, Sick, Workless, Children,

Freely to Dickensian Streets.

The magical peace of Christmas ninety four

Africa bleeds in Rwanda,

European food mountains erupt.

Africa starves,

Mother Russia smothers a daughter.

The magical peace of Christmas ninety five

Bombs disintegrate bodies in Ireland,

Peace is with you.

Bombs disintegrate children in England,

Peace is with you.

The magical peace of Christmas ninety six

Jews strike a peaceful note killing Palestinians.

Oppressed Palestinians, strike a peaceful note

bombing Jews.

In the World's interest Sadams children die,

Why shouldn't they he cries.

The magical peace of Christmas
Searches for chemical destruction,
Ignores the evils done to man,
In its drugged solution.

The magical peace of ninety–seven

Clinton the President
Drags Sadam to his knees.
We shall have submission.
If you please.

How dare an infidel survive?
Against our war machine and Fort Knox gold.
Whilst children die because of gold,
In Allah's hands They survive.

Boot licking, loving Britain,
With blaring trumpets support's
Its favourite son,
Send its men with plane and gun.

Whilst as of old its political might,
Run for shelter and fulminate,
Let its serving Army fight,
This tragedy of might. —Is it right?

In the magical peace of Christmas ninety seven

The Christian world raises its eyes to Heaven.

Prays for this Sadam?

Like Paisley and Adams?

With a great Amen.

Magical peace of Christmas 98

America with scurrying Britain

Harasses Sadam with bombast,

Slipping through the net they've set

Iraqi's dying children are of no concern.

Christian Serbs overpower Moslem Albanian's

An ultimatum creates this conflagration.

America and Britain

Use firepower putting out the flames.

America with Britain snapping

Our whipping boys will fill the field.

At the buttons touch,

We shall belt Iraq into touch.

With force of this might.

Is it right that these evil powers?

Will put the Serbians to flight.

The magical peace of Christmas 1999

Clinton and Blair leading the way
Fund the Albanian drug barons to other days.
Mikalovic using the Serbian nation.

Seventy days' aerial obliteration
Bombed the Serbs to subjugation
Albanians fuelled the altercation

United nations embrace the proposition
They shall reinstate Albanians.
Providing sustenance for drug starved Europe.

A resurging requirement for the peace of Europe
To pacify the Serbians and Albanians
Blast away their populations

Angolan diamonds fund the warriors
Young and old loose life and limbs
Satisfying the warriors' greed.

Haloed Seine Fein proselytizes
Paisley hoarsely postulates
America vainly negotiates peace

Indonesia armed to the teeth
By America and sympathetic Britain
Subjugates the Timorese

Timor votes for nationhood
Blood shed identifies the falsehood
Christians rejoice, Moslems retreat.

The World changes
Cyclones bring death,
Aids bring death.

The World changes,
Earthquakes bring death,
Starvation brings death.

The World changes,
Tornadoes bring death.
War brings death to

India, Pakistan, Afghanistan.
Angola, Sudan, Rwanda, Morocco.
East Timor, Indonesia, West Timor.

The greed of man,
Lining their tombs with Gold,
Observed by God?
Hail the second millennium.

Towards Christmas year 2000

The year of the Can O P
Cost the people billions.
On family matters
P M Blair consults his kids.

Parliament sends our military might,
Pacify peoples who kill and maim,
Diamonds finance dealers
Provide arms to kids.

Sierra Leone the Gold coast people
Taught with drugs, gun, and sword
To maim and kill the infant population
Provide arms to kids.

Parliament sends our armour,
To balance an unjust war
People use diamonds
Provide arms to kids.

As in nineteen ninety six
Jews srike a peaceful note killing Palestinians
Oppressed Palestinians strike a peaceful note
bombing Jews
Saddams children die
American/British sanctions apply
Saddams children die.

Florentin Gurău *(România)*
Corupţie paradoxistă

Lenny Emmanuel (USA)

Fatal Paradoxes

If we lie to Congress, it's a felony,
if Congress lies to us, it's politics.
It's quite humorous, even funny!

To rehabilitate hardened criminals,
we spend millions, likely billions,
practically nothing on their victims.

We teach tolerance in our schools,
that homosexuality is quite okay,
but praying to God's only for fools.

We can kill a fetus, an unborn child,
but we cannot execute murderers.
Rapists in the courts seem so mild.

Was it Republican Conservatives
who rescued us from Communism
for Socialism and/or Progressives?

We can control borders in Korea,
holding the 38th parallel unto death,
but not our borders from Mexico.

You protest Obama you're terrorist
but to burn Bush or our flag in effigy
is a right to protest without arrest.

We can have pornography on TV
or the Internet, but for Christmas
no scenes in the park of Nativity.

Politicians refer to our Constitution,
usually to support their ideologies,
always into problems, not solutions.

Only when we're politically correct
do we still have freedom of speech,
which is fluff or *red herring* rhetoric.

Land of freedom and opportunity
has become a welfare of handouts,
for parasites who thrive on self–pity.

How does Congress handle a crisis?
At least before our taxes are raised,
they fault–find and form committees.

These are dramatics for re–election,
campaign funds from sly lobbyists,
using their constitutional protection...

Christopher E. Ellington (USA)

I've got ground beef

This Is What I Hear In My Mind, Whenever Don Ho Sings "Tiny Bubbles"

D*iii*neebuhbbooo
Whennmywh*yyyyy*
Mauhmeeaaheeeee
Y*iiiii*neewuhoooooh,
Yannannannannanna-*oooo*eeeee
Whenduhonneegonneeejuhtuhwhenduh
(Uhtuhwhuhteewhenduh)
Doodee-ehhehhhe*hhhhhhhh*
PAUSE
Endubbdym

A Mentally Ill Friend Explains Why He Renewed A Magazine Subscription Sixteen Years Ahead

You know
When you have two
To the one-third
With the three
And the tow-thirds
Of the one of
The one-third
With the three
Thirds of the three-thirds
'Cause it's the
Threethreethreethreethree-thirds
With the
Three and the
Two and the
One?

But, it's okay
'Cause I've got ground beef

David J. Nielsen (USA)

Schwinn Horse

Dr. Rumney came to George Washington at Mt. Vernon. The Scientist asked George Washington for Coffee Beans. But George Washington pointed out to his Driveway, which, like the Rest of Boogansville County, was covered in Snow, and he said, "Coffee Beans Busy". Coffee Beans was what George Washington was Re-named his Schwinn Bicycle with the Horse's Head on it. She was at Best, a Mule, but had taken her B Vitamin that day, so was not Quite So Stubborn. George Washington had tried to Get Coffee Beans to Shovel his Driveway, but she Being a Schwinn Bicycle, had Trouble in the Snow and had no good Means of Handling the Shovel. So she was Stuck there. Coffee Beans had lived in a Bear Cave for the First 50 Years of her Life. In the Civil War, she had Fought for the Confederacy. General Lee slapped a Banana Seat on her and Rode into Battle. He helped her Fight. But then she was Stolen by Stonewall Jackson just before his Rise to Fame, and Later by General Sherman, of the Union Army, who rode her Through Atlanta, while it Burned. He was able to Ride her without Using any Hands through the Fire. This Impressed the Other Southern Ladies. George Washington Visited one of them in South Carolina. She Prepared him a Mint Julep and George Washington drank this with her on the Front Porch. She was 9. The Sun came up on its Pie Sheet, and General Sherman arrived on Coffee Beans. This was Impressive. George Washington pulled a Cherry Tree Twig from his mouth and Gave it to General Sherman. General Sherman graciously Accepted the Twig. George Washington then told General Sherman that he wanted his Bike Back.

Constantin Frosin (Roumanie)

Poèmes sous - réalistes

01.

A l'ombre de la lumière,
Lendemain se fait hier

A l'autre bout de l'autre bout
Rien se transforme en tout

Aux ternes feux de l'or-or
Même la Raison s'endort

02.

Passé minuit
Soleil lève luit

L'aube se fait nuit
Qui nous éblouit

Le froid nous cuit
Le noir blanchit

06.

A la fin du début
Trois pelés et un tondu
Sur l'Est passent pleuvent tout dru

Au début de la fin
Minuit se fait matin
Le noir mue en serein
Et Pierrot en Tintin

Poematio ludens

En bas d'en haut
Rien n'est plus beau

En haut d'en bas...
Quel bla bla bla :
Régnent Ne et Pas !

Roger Sedarat (USA)

Last of the AvantGardes

The slant at which he held the hammer
to strike the urinal on display
produced such fleeting beauty

the art critics failed to see it
(surprise, surprise); only Baudrillard
could appreciate the value

of destroying the unconventional
roped from the public
in a fancy museum.

When the gendarmes framed him in bars,
he shifted his eyes from left to right,
like as cliched painting in a horror flick,

looking for his 15 minutes of fame.
Le pauvre. He never even made the arts section
of *The New York Times*.

But to have seen him swinging his destruction
through that sacrosanct space;
to have watched the procelain throne shatter

into meaningless pieces
at the end of a century
oversaturated with making things new (!);

oh what a relief,
like a much needed piss,
in a world going down the drain.

Mircea Monu (România)

Ateişti credincioşi

"Fie ca Lumina Învierii" să vă aducă pacea şi bucuria în suflet!", îşi urară ateii între ei, pentru a fi... paradoxişti şi-n ziua de Paşti!

Alexandru Surdescu (România)

Paramime

Lăsată moartă între căpșuni

a tăiat-o în Spania

săraca fată

Solistul

în același timp bea și cântă

peste măsură

Vesta anti-șpriț

el rămânea de fier

când ceilalți din jurul lui se îmbătau lemn

Mișelul

și-a îmbibat mâinile în athrax

apoi a venit să dăm noroc

Prolix

spunea numai vorbe mari

cu mult prea multe silabe

Suicid în lichid

îi plăcea așa de mult Dunărea

că într-o zi a luat-o în brațe

Orb de beat

deși orbise

tot sorbea paharul din priviri

Șah fără mat

era așa de nebun

că mergea numai în diagonală

Mort printre nori

sărind cu parașuta

a fost victima unui atac aerian de cord

Adiere

se dădea în vânt

după gândul de-a fi și el zmeu într-o zi

Frumușel foc

toate fetele trăgeau la el

cu gloanțe

Antipatic

fugeau de mine
deși erau anti-peroană

Joc cu... vite

vaca mulatră în loc să facă mu
latră

Text antologic

le explicam că frazele au sens analogic, însă ei,
ignoranții, înțelegeau doar sex anal, logic

Proxenetul

moartea prostituatei l-a făcut pe pește să sufere
ca după un accident ecologic pe Dunăre

Mega starul

se simțea ca Michael Jackson
când mergea cu trenul personal

Eugen Evu (România)

Cagule

Se lucrează informativ pentru trei generaţii degenerate, destoinicii activişti şi pasivişti, bulangii, securişti — agenţi politic comuniştii, de tot morţi, deja morţi, încă drnd zvrcuri de trai, precum şi celor încă viabili, vioi vii, (şi) viitori informatori şi turnători de frică virgulă care sunt luaţi şi (sau) reluaţi în lucru de mine(ri), Mai zac bine folosiţi şi refolosiţi şi alţii, în dosarele C.N.S.A.S.

„Cerna”, „Anonimul” şi *„Scriitorul”*. Celor 23 de SS-kurişti, memoriei antepostume a colonelului Văceanu Lucian — *Chimuistul* lingău a Leanţei C.O. 2 din Biroul Doi şi Kurului lor lateral dezvoltat, frunţii cugetătoare de jeguri metaf(T)izice, a căp. *Haicu Ion din Sângiorţ, kurfrunte cu bătături şi creierul aplatizat, Vericocelei lui* colege de cameră şi nu în ultimul rrnd, turnătorilor cu numele conspirat-transpirate, *Cazan Costel (V.N.), M.I. (adică M. I.), Al. Plopianu (A. S.) şi lui Ciorobels - Anti-Infestattu, şi ultimei pe linie, Lady Toarşa Mitro, Emasculata de Pilosamente Pubiana. O bezea cu ce mânca, generalului begheu numit pă drept Mortoiu, antecedenţilor Simon, Petrescu, Galiceanu, Vuh, Oiegarei, Răzăşului ot Burdujăni, Ohmului cu Ochi de Porc, aşişderea lui Gyula Rudholp - Popa-Cu-Şapcă, lui fratsu care mişună, şi mult-schizofanaticului pricurici, M. Cucuruz Pălmaşu, de-a valma cu miliţiştii Dinkăkat şi caraliilor cu plachie pe burţi.*

Fie-le ţărâna umbra lespede, şi Necropolisul arat cu sare şi semănat cu vată de sticlă, întru maosoleul în care nici trăznetul nu ară, să nu se spurce. Trăzni-i-ar Curba lu Gaus!

Paradoxul de aur

Trăim vremuri în care nu merită nici să murim.

Proiect de ordonanţă de urgie Boc 5

Începând cu 1 aprilie 2010, pensionarii vor fi îndrumați să treacă pe culoarea roșie a semaforului. Dacă până la 15 aprilie rezultatele nu vor fi semnificative, atunci trecerea pe roșu va fi obligatorie!

Tom Gundersen (USA)

Further Ruminations From The Kaiser Bunker

(in six acts)

Editor's Note: Porterhouse LaFong was born in Cleveland in 1901. The manuscript of his second greatest work for the stage, Further Ruminations From The KaiserBunker, was discovered among his personal effects shortly after his death in 1984. LaFong's colorful dialect appears to be endemic to a remote region of Southwestern Springfield Ohio.[1]

Act 1

(The Kaiser chaotically organizes, in no particular manner, his personal affairs of State.)

Kaiser: Axel, have you paid der taxes yet?

Axel Oxenstierna: Nein Mein Kaiser.

Kaiser: But all goot citizens must pay taxes.

Axel Oxenstierna: Ya, but ve are not goot citizens und derefore pay no taxes. Dat is wot ve call der **Hempel Paradox**.

Kaiser: Ya, und dis is wot ve call der **sarrusophone paradox**! *(with that, The Kaiser strikes Axel over the head with a sarrusophone)*

Axel Oxenstierna: Oy gudunklinger!

[1] Wilhelm "Pepe" Stroeheim, *Ohi-Jinx* (Parsipanny: New Amsterdam Press, 1959), p. 247-48.

Act 2

(With his economic excursion exonerated, The Kaiser addresses his confederate in consummate confusion, Quinella Cantrell.)

Axel Oxenstierna: zzzzzzzzzzzzzzzzzzzzzzzzzzzzz

Kaiser: Quinella, can you tell me how Axel can repose in such resigned rumination when he has not yet paid der taxes?

Quinella Cantrell: He is having a mystical moment Mein Kaiser. He is beyond der realm of logical articulation. Remember wot Uncle Ludwig said, "wot ve cannot talk about, ve must pass over in silence."

Kaiser: Ya, but how could Uncle Ludwig make such a statement without being silent?[2]

Quinella Cantrell: Oy gudunklinger, you are correct Mein Kaiser. Can such a perfidious paradox be resolved?

Kaiser: Ya, I vill resolve it right here vit dis silent sarrusophone! *(with that, The Kaiser strikes Axel over the head with the sarrusophone)*

Axel Oxenstierna: Oy gudunklinger, dat vas some mystical martini!

Act 3

(The Kaiser accuses his ardent associate of felonious fraud and devious deception.)

Kaiser: Tell me Quinella, how much money do ve have in der Springfield Boobalinks Savings bank?

Quinella Cantrell: Dere is nothing dat is written in der bank book, und everyting dat is not.

Kaiser: Wot! Dat is outrageous. I tink you are a liar.

Quinella Cantrell: You are correct Mein Kaiser, I am a liar.

---

[2] In his controversial book *Why LaFong Matters* (Edgewater: Regency Press, 2002), Spoon Wilson Jr. lends supporting evidence to LaFong's sensational assertion that he lost his doctoral dissertation, the famous *Tractatus Logico-Philosophicus*, to Ludwig Wittgenstein in a Trinity Colllege poker game filled with logical positivist ringers.

Kaiser: Ah, zo now you tell der truth.
Quinella Cantrell: Nein Mein Kaiser, I am a liar.
Kaiser: Oy gudunklinger![3]

Act 4

(Rife with certain doubt and singular ambiguity, Quinella Cantrell enters the laboratory of The Kaiser's cohort in chronological crime, Dee-Dee DeFalcone.)
Quinella Cantrell: Dee-Dee, wot is der madder?
Dee-Dee DeFalcon: Oy gudunklinger! I am trying to divide dis zecond of time. I have cut it in halve zeventy-zeven touzand und eleven times und still zee no end.
Quinella Cantrell: Zo?
Dee-Dee DeFalcom: Zo, if I halven it to infinity, how can time ever pass?[4]
Quinella Cantrell: Ah, I zee. Zo everyting is deluzion. No hiztory to reflect on. No vuture to antizapate. Our very exiztence is brought into qvestion, ya?
Dee-Dee DeFalcone: Ya.
Quinella Cantrell: Goot, den qvestion dis! *(with that, Quinella strikes Dee-Dee over the head with the sarrusophone)* Now bringem Der Kaiser der bank book or you vill be hiztory!
Dee-Dee DeFalcone: Oy gudunklinger!

---

[3] LaFong was harshly criticized for his repeated use of this phrase by D. Bogus-Roberts in her 3 volume opus *Porterhouse LaFong: Theatrical Genius or Creep* (Bayside: Bogus-Roberts Vanity Press, 1983, vol, HI, p. 1299-1381;). Spoon Wilson Jr. notes that LaFong confidant and legal executor, Quinella Cantrell, in a rare exhibition of public erudition, responded to the Bogus-Roberts publication with a full page letter published in *The Springfield Times* (September 5, 1984). The body of the letter was blank.
[4] See Borgess Herrimen's commentary to "Mumble in the Jungle, Ten Rounds of Metaphysical Meyham: Hume vs. Schopenhauer" on *PBS Friday Night at the Fights*, Staples Center, June 16, 1984 (*with special guest referee Jose "indiscemibles" Leibniz*).

Act 5

(Time has somehow attained an advanced proficiency.)

Kaiser: Dee-Dee, wot is der madder now?

Dee-Dee DeFalcone: I perzeive der bank book vit my brain, but fear my brain only exizts in my mind.

Case #289367678cc.l2: LaFong vs Wallenstein.[5]

Mr. Oxenstierna: Mr. Wallenstein, did you strike Mr. LaFong over the head with a musical instrument on the night of June 16, 1984 while watching the big fight on the television?

Mr. Wallenstein: Are you asking if we were on top of the television set while watching the big fight on June 16, 1984?

Mr. Oxenstierna: No Mr. Wallenstein. Did you. in fact, strike Mr. LaFong over the head with a musical instrument on June 16, 1984?

Mr. Wallenstein: The fact is debatable.

Mr. Oxenstierna: Why is that?

Mr. Wallenstein: I was attempting to prove to Mr. LaFong that a lump on the head is empirically verifiable.

Mr. Oxenstierna: And did you?

Mr. Wallenstein: No.

Mr. Oxenstierna: Why not?

Mr. Wallenstein: He said he did not see the object that struck him, and therefore could only rely on the image of something striking him to account for his injury.

Mr. Oxenstierna: Mr. Wallenstein, did you not lunge at Mr. LaFong with a 9th century Norwegian battle ax on that same night?

---

[5] It appears that a courtroom transcript has been pasted over the original manuscript. Controversial actor Pascal Krump believes that the author intended the part to be played as it appears. Most theatrical critic's maintain that Krump's interpretation, playing both parts as a Dickensian street urchin, replete with pith helmet and jackboots, has never gone over well with the more fashionable epistemological crowd. See Krump's *Thirty-eight Years on the Silesian Boards* (Breman: Weiner Socialist Press, 1963).

Mr. Wallenstein: Correct, I did not lunge at Mr. LaFong with a 9th cen*den der self of solipsism shrinks to a point without extension, und dere remains only der reality coordinated vit it. At dat moment, ve scramadoodle vit der loot from der Springfield Bobolinks Savings Bank, und dat's dat.*[6]

Act 6

(The laconic last laugh of The Kaiser's tax amnesty proposal)[7]

Count Maximilian Von Moor:

Amalia Von Edelreich:

[6] Ewen McTeagle quips in his 11 volume memoir *Can You Lend Me 4 Fiver Till Thursday*: "Pithy and to the Point! The Kaiser delivers a thorough analysis of *regressus in infinitum*, a comprehensive answer to the Sheswig-Holstein question, and a detailed biography of world renown sarrusophonist, Dr. Lien Chi Slop, all in less than three sentences!"

[7] Scholars are in disagreement as to whether the dialog to the sixth act is merely missing, or was deliberately expunged by LaFong. The fact that the characters of Count Maximilian Von Moor and Amalia Von Edelreich have made it into the LaFong canon can only be attributed to actor Pascal Krump's insistence on miming the entire act dressed as characters from Schiller's famous play *The Robbers*.

Gh. Niculescu (România)

Parapixuri

Veşti

Iată ce-am aflat
Că nu am aflat:
Mortul cel mai viu a decedat;
Ne-nsuratul soţ a divorţat;
Şi un cal pe-un călăreţ l-a-ncălecat;
Scumpirile în lanţ s-au ieftinit,
Idioţii s-au tâmpit,
Coasele s-au descosit;
Pâinea arsă s-a cruzit,
Câinii răi nu s-au răit,
Vrabia s-a păsărit,
Bogatul s-a-mbogăţit,
Omul prost s-a mai prostit
Şi-nceputul s-a sfârşit;
Ăla treaz nu s-a trezit,
Răspopitul s-a popit,
Răzgânditul s-a gândit
Şi motanul s-a mâţit;
Nesătulul e flămând,
Mutul cântă doar în gând;

Căruţa nu e maşină,
Doisprezece nu-i duzină,
Cocoşul nu e găină,
Vânătorul n-are vină.
Viaţa-i grea, prânzul nu-i cină
Şi pensia e puţină.

B. Venkateswara Rao (India)

Paradoxist distichs

Paradoxist Distichs are easy to read and consume less time of the reader. An essay explains something to the reader as if the subject is introduced for the first time. A Paradoxist Distich doesn't give that effect. The reader rather enjoys the brevity and beauty of expression and feels happy to share the feeling with the author. These can be considered as rough sketches of the emotional repertoire of the author. He can elaborate on any of them at any time later.

A city can also be a country in itself being its own capital e.g. Vatican city. But one can't imagine a country without a capital. So is the case with the Paradoxist Distichs. A long poem has to have a central idea. A bare expression of the central idea can also become a poem. But a poem without a central idea is absurd.

As a Paradoxist Distich is said to be a two-line poem, one content-word in each line is required at the least to form a distich. Just as a day and a night together make one whole day, two contradictory phases need be the core of each unit of expression.

Any novel idea, whatever may be its nature, can be conveniently preserved in the form of a Paradoxist Distich like a seed of a big Banyan tree. One needs a quick layout before going into details. In view of the mercurial quickness of brain, one need not stick to a single theme till its completion. Human brain doesn't function in that way. It sometimes think of various unrelated things in succesion without going deep into any one of them. Unless these flashes are recorded as and when they appear, it would be impossible to trace them back later, when the context demands.

Paradoxist Distichs can be broadly put into four classes:

A. Logical definitions - like:

Rolling wheel
Infinite feet in succesion
Involved in walking

Bicycle

Handlebar touches up the balance
Steering is to lose it to the side intended

Walking

Both the legs carry the body
Taking turns at bearing it
etc.

B. Poetical expressions - like:

Space

Baseless stadium
Of the burning balls

Honey

Beauty of flowers
Translated for tongue

Moon

Shivers
In sunbathing
etc.

C. Subjective/objective statements - like:

Love

Lonesome
Company

Devotion

Restless
Tranquility

Marriage

Lovers' paradise
Hell of the flirts

Book

One says now
To many a listener forever
etc.

D. Satirical statements - like:

Lawyer

Popular
Among the notorious

Gymnasium
Place to perspire
And to pay for it
Police
Servant of the rulers
Boss of the ruled
etc.

Saturn

That's how our solar system
Looks in a long shot

Star

Wakes up the nearer casuing the day
Comes in the night light years away

Guest

Deserves honour to be at his best
Without being allowed to offend the host

Host!

The filling of bellies costs a lot
A genuine smile can fill the heart

Science

Searching evidence
For the intuition

Mouth

Takes in solids
Speaks out gas

Language

Linearexpression
Of random thoughts

Heaven

Where there is nothing
To worry about

Hell

Ensures the victim
A happier tomorrow

Volcano

Too violent to abide
By non-violence any more

Statistics

Finds out a pattern
Caring less about its cause

Progress

Slower than the ideal
Faster than the idle

Astronomy

Closest possible study

Of the visible distant worlds

Communication

To make something known

To the one who deserves it

Encyclopaedia

Master

Make one a jack

History

Slightly or totally

Different from the past

Archaeology

Fanciful interpretation

Of factual excavation

Garden

Artful

Forest

Forest

Frightens a man

Affraid of mankind

Eyes

Monitor messages
Of the sensitives soul

Face

World
That needs a sun to rise

Solitary seeker!

Prefer His blessing
To the help from others

Healthy

The one who never saw a doctor is healthy
One needs to keep away from doctors
to be healthy

Queue

Necessary when supply is less
Difficult ifdemand is more

Spectacles

Correct the sight
And corrupt the looks

Evolved

Desires to be free
Despite his wealth

Confidant

Sympathetic software
In external hard disc

Sin

Court of law can overlook
Conscience says No

Silence

Absence of speech
Means in the middle

Patience

Delight is detected
In delay of the expected

Company

Having someone around
For sharing personal ground

Democracy

Allowing anarchy
To be set right on its own

Ignorance

Bliss
If the gods bless

Philosophy

Aerial view
Of any subject

Service

Comfort created
By human intervention

Enemy

Envies the well
And enjoys the ill

Nature

Evolves
Exclusive of egoism

Ball

Every point of the periphery of the universe
Has a place on its surface

Suffocation

Caused by a breach in the principal
Where greed for interest is a principle

Popular

Known to each and everyone
Irrespective of integrity

World

Various ways of life
Leading to a single goal

Welcome

Receiving well
Without feeling ill

Holy

Something significant
In the disguised dimension

Disease

Vain attempt of the vital force
To detect and correct the disorder

Cure

Winning over the vital force
Respecting its resolution

Servant

Offers oneself to be a slave
As per terms and conditions

Boss

Knows only to make others do
Taking credit of the total effort

Victor Păun (România)

A fi Ion

❖

– Ce mai faci, Ioane?... N-ai mai dat nici un semn de viaţă.
– D'apăi, în ultima vreme nici n-am mai trăit.

❖

– Bă, Ioane, românul se vaită mereu de sărăcie.
– De sărac.
– Dar de prostie de ce nu se vaită, mă?
– De prost. (Şi fiindcă nu-l doare.)
– Şi de hoţie de ce nu se vaită?
– De hoţ.

❖

– Care-i mintea de pe urmă a românului, Ioane ?
– D'apoi, după ce l-au bătut, violat şi i-au luat banii, zice bogdaproste c-a scăpat ieftin.

❖

– Bă, de hoţi nu mă tem. Mai mult se tem ei de mine.
– D'apăi, aşa e-ntre hoţi: ierarhic, hoţu-ăl mare e mai hoţ ca hoţu-ăl mic.
– Mai mult mă tem de tine: te pui cu prostul?
– D'apăi, aşa e-ntre proşti: prostul mare e mai prost ca prostul mic.

❖

– De ce-ţi mai dai copii la şcoală, Ioane? Că nu învaţă nimic, se prostesc de tot...
– D'apăi, prostia fără diplomă n-are nicio valoare.

Adrian Botez (România)

Toamnă grotescă

un șontâc de soare spârc
călărește-un cocostârc
și-aburește peste smârc
apucând luna de sfârc

nu mai știi soi de copaci
toți sunt mucoși și săraci
și-nroșiți și mici și maci
halal lume de haraci

nu mai știi copii să faci
unu-i viu și altul canci
trece-o cioară peste bară
și cu oasele pe-afară

ba e lună ba e soare
ba e rost de-amurg și doare
ba e soare ba e lună
ba e boala cea mai bună

stejarii-au dat în oftică
și lumina cea mai mică

te calcă pe inimă
cu-oala de funingină

broderiile de toamnă
s-au zdrenţit pe orice doamnă:
este o mizerie
supărată perie

nu face să-ţi ieşi din piele
fie-i melcului obiele
nu face să huhuieşti
când moartea pe drum zăreşti...

bogdaproste maică mare
că făcuşi cap la vărare—
bogdaproste proastă mică:
dăduşi vara pe nemică!

Nicolae Nistoroiu (România)

planeta întoarsă

pe planeta întoarsă,
ploaia cădea din pământ spre cer,
copacii înfrunzeau în solul pufos,
întinzând rădăcini,
prin aerul tare,
spre soarele care nu apunea niciodată.

pe planeta aceea îndepărtată
totul se întâmpla invers.
oamenii se năşteau din pământ,
ca într-un film cu învierea de apoi,
şi sfârşeau în uterul matern,
topiţi în lichidul amiotic.

maşinile circulau îndărătelea
şi cu susul în jos.
nu pe stânga, nu pe dreapta,
nu prin aerul tare, pentru că ar fi fost
strivite de atmosfera
grea ca plumbul.

ei bine, maşinile circulau
prin solul pufos ca prin ceaţă,

deschizând cu farurile puternice,
printre crengile copacilor,
canale care imediat reveneau
la forma inițială.

pe planeta aceea îndepărtată,
pe planeta întoarsă,
am cunoscut o frumoasă fată
care, odată cu trecerea timpului,
în loc să îmbătrânească,
întinerea.

nu ne-am recunoscut niciodată copiii,
mult mai bătrâni decât noi,
sperând
că astfel ea nu se va topi, la un moment dat,
în burta propriei fiice,
dar inevitabilul s-a produs, când,
după sute de ani,
femeia iubită s-a transformat pe neașteptate
într-un ovul stingher,
apoi s-a topit sub ochii mei,
de parcă nu ar fi existat niciodată.

pe planeta întoarsă pe dos,
firescul era nefiresc, urâtul era frumos.

spaţiul temporal

sâmbătă e luni,
iar duminică e marţi.
aşa ştii tu, femeie,
timpul să-l împarţi.

iei de-aici o zi lungă,
mai adaugi două,
creezi apoi o săptămână
în care plouă.

creezi un nou calendar,
cu multe zile de vineri;
comprimi spaţiul temporal,
ca să ne ţii tineri.

Ivan Frimmel (South Africa)

Metaphysical Paradoxism
Transcending all monistic&dualistic philosophies and religious dogmas

1. Introduction

What follows is a summary of my universal [1] and unifying [2] metaphysics [3], theology [4], philosophy [5], ontology [6], soteriology [7] or realistic [8] paradoxical [9] mysticism [10], which I decided to call (thanks to Edward Thomas Hood) **Metaphysical Paradoxism** [11].

Paradoxism is based on these simple insights and teachings:

a) God is One, Immanent, Reality, All, Supreme Paradox [12]: Nothing (no-thing, no-object), manifesting in-and-as Everything (all there is); Absolute in-and-as Relative;

b) God can be *best expressed* in paradoxes and best experienced in mental silence, i.e. in the absence of all thoughts and mental images, in pure pre-cognitive paradoxical "experience" of non-dual reality, in Oneness, Now&Here, in what is known as *Sunyata* [13], i.e. Emptiness or Voidness in the Oriental teaching about Sunyata, called *Sunyavada*.

In this paper the above basic insights and teachings — and the implications thereof — will be stated, re-stated and elaborated upon in many different ways, i.e.:

- God Is unknown, unknowable, ineffable, Nothing, synonymous with All, Everything, One, Absolute, Many, Whole, Universal, Absolute [14], Absolute Being&Absolute Non-Being [15], Zero, Universal Mind, Universal Self, Universe, Supreme Paradox, etc.;

- God is Nothing, manifesting Itself in-and-as All, Everything: All-That-Is; This-and-That; All-That-Is-and-All-That-Is-Not; Being and Non-Being, etc.;
- God is One, Noumenon, Absolute, Creator, Nothing, but manifests *as*-and-*in* all seemingly separate parts, phenomena; One *as*-and-*in* Many; Absolute *as*-and-*in* Relative; Creator *as*-and-*in* Creation; Nothing *as*-and-*in* Everything, etc.
- there is an inseparable unity, complementariness and interdependence between One and Many, Noumenon and Phenomena, Absolute and Relative, Creator and Creation, Nothing and Everything, etc. - in fact Noumenon IS Phenomena, Absolute IS Relative, Nothing IS Everything, Neing IS Non-Being, and vice versa;
- altough there is an inseparable unity and identity between *All Parts* and *the Whole*, no individual (seemingly separate part) is identical with the Whole in quantity, only in quality; thus we must clearly distinguish between *being* (an "individual" being, a part of Being, a part of a Whole) and *Being*; *one* (one "part" or "portion" of One) and *One*; *creation* (any individual part of the whole Creation) and *Creation*, etc.;
- all seemingly "polar opposites", such as *good* and *bad*, *right* and *wrong*, *thruth* and *untruth*, *reality* and *illusion*, *light* and *darkness*, *up* and *down*, *inside* and *outside*, etc. are complementary and integral parts of One, All, God: all such seeming "opposites" and "merged" in One, different aspects of One, seemingly emerging *from* (but more accurately *within*) One without ever "separating" from One;
- there is only One "God", revealed throughout the world and history in all religions and scriptures, and also through science, art and mysticism, and this "God" has

been given many different names: God, One, Nothing, Everything, Brahman, Jehovah, Allah, Energy, Universal Mind, One Mind, Absolute, Absolute Being, Universe, Universal Being, Universal Self, Ultimate Reality... and all religions and their scriptures and practices are symbols and methods pointing to the same One, One Absolute, Absolute Being... the same God;

- this One, God, Absolute, etc. is revealed and manifested in all things&beings, always, everywhere - there is no time, place, realm or state of mind where God is not, where God is absent - since God is omnipresent, God is Here&Now, eternally.
- the seers, prophets, mystics, holy men, saviours and other spiritually "enlightened" people in all ages and traditions came to realize these truths personally and to express them in many culturally and linguistically different and therefore limited, but essentially similar ways;
- since God defies all dualistic and non-dualistic modes of perception, cognition and symbolic expression He/She/It is a Supreme Paradox and therefore can be best (however, still quite inadequately) *expressed* in paradoxes, and best (however, still quite inadequately) *experienced* in Oneness, in Silence, i.e. in the "experience" which is no-experience at all, in total absence of all thoughts and images about It, i.e. in the absence of any dualistic perception, emotion, cognition and expression...

This papers consists of a series of postulates [16], axioms [17], abstract [18] statements and propositions, and other symbolic [19] representations about the existence and true "nature" of God [20], One [21], Ultimate Reality [22], Absolute, Nothing, Being, Absolute Being/Non-Being, Life [23]... as well as some hints on how to realize the essential union of *one* with *One*; *being* with *Being*; *part* with the *Whole*; *atman* with *Brahman*; etc. — a realization known in

Hinduism as *Moksha* (Liberation); in Buddhism as *Nirvana* or *Satori* (Enlightnement) or Sunyata (Emptiness); in Taoism&Ch'an as *Wu Wei* (Non-doing), Wu-Nien (no-thought) & Wu-hsin (No-mind), Hsu (Emptiness) or Tao (the Absolute); in Judaism and Qabbalah [24] as En Sof (Holy Nothing); in Islam as Shabd (enetring the Sound of God); in Christianity as Mystical Union with God; and in many other mystical traditions as *Oneness, Cosmic/Krishna/God Consciousness, Self-Realization,* etc.

The main objectives of this paper are to

- **communicate** some of the most important philosophical and *spiritual* [25] insights and conclusions in my life and express the essence of my own beliefs in the best, simplest and most concise way I can;
- **provide** a brief *synthesis* [26] — or essence — of all mystical and metaphysical teachings concerning the Ultimate Reality, One, Nothing, Absolute, Being, Absolute Being, God, All-That-Is, It [27];
- **remind** one of *one's* essential unity with *One,* with *It* — and thus to live a more harmonious and happy life — and (when the time comes for one's body to depart) to die peacefully, in that Knowledge (Vidya) or Understanding.

Notwithstanding the above objectives, no serious attempt will be made to

- **explain** in any great detail or depth how these insights, beliefs and conclusions have been arrived at; or
- **convince** anyone of their veracity through lengthy *logical analysis* [28] or *polemics* [29]; or
- **translate** them into any detailed formulae for practical application in everyday life —

and therefore this paper should be regarded primarily as a statement of my personal faith, beliefs and principles, i.e. as my creed [30], or as a kind of "worldview", a metaphysical or mystical

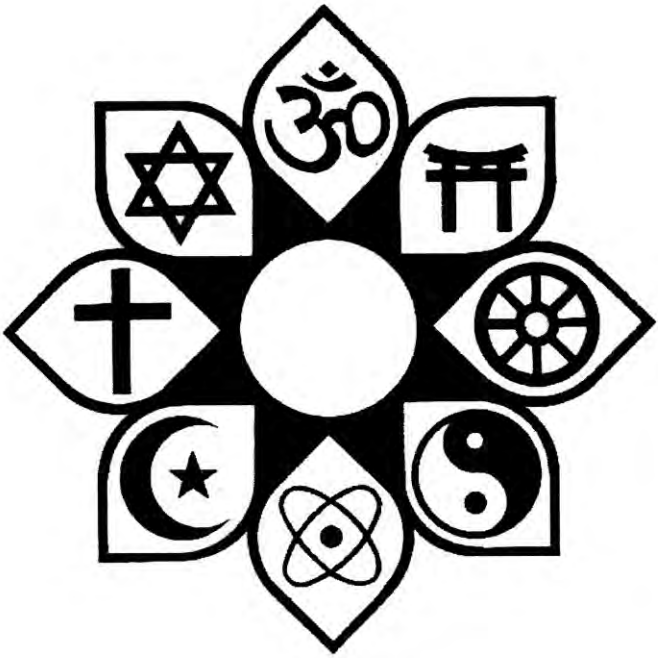
"philosophy" or "metaphysics" in my life, but certainly not as a fully comprehensive and objective academic theology or philosophy, or a detailed step-by-step "do-it-yourself manual on how to live one's life in all its daily practical aspects...

The same simple key ideas will be repeated, re-formulated and approached from many different angles, in order to make the core beliefs of this "worldview" or "philosophy" or "metaphysics" crystal clear to even the most unsophisticated, sceptical and even atheistic readers.

It shall be emphasised and repeated throughout this paper that the most profound philosophical and spiritual insights about God, Ultimate Reality, Absolute, Self, Universal Being:

- can be best obtained through a direct, personal knowledge and experience;
- cannot be completely and adequately conveyed in words, certainly not within the rigid confines of the classical Western (Aristotelian) *dualistic* [31] and *relativistic* [32] logic;
- can be conceptually and verbally only hinted at by such clumsy dual and *"Non-Dual"* [33] expressions, suggestions, symbols and paradoxes as contained herein;
- can be best experienced in the kind of non-dual perception, thought, feeling, action and — above all — in the **silence** that precipitates, signifies and follows the elimination of one's "ego" [34] (and conversely the elimination of all fear of dying and death), in a True-Self-Realization, Liberation, Nirvana, Enlightenment, Oneness, Mystical Union - the realization of the essential union of *one* with *One, atman* [35] with *Brahman* [36], *being* with Being, *part* with the *Whole*...

2. My Logo



This logo symbolises the

- essential unity of the essence of all religions, and the unity between all religions and science;
- paradoxical unity behind all apparent diversity, duality, multiplicity and plurality;
- synthesis of all spiritual, mystical and religious traditions that is currently being manifested and expressed in the phenomenon known as the New Age [37], Religion [38], or New Age Theology;
- essence of my own "philosophy", "metaphysics", "ontology", "theology" and "religion" named ***Paradoxism***.

In this logo

- **the empty centre** symbolises the
  - Unmanifest One, One Void, One Nothing, Zero, 0, Sunyata, Tao [39], Empty Unchanging Source and Cause of All There Is, Gestalt [40], Field of Infinite Possibilities, Creative Vacuum & Zero-Point Energy [41], The Sacred Hub, Silence, God, Consciousness that is
  - Emptiness, Peace, Silence beyond all words, ideas, concepts & dogmas;
  - Empty essence of All There Is - and thus the "goal" of all religions, science and spiritual searching;
- **the sun in the middle** represents the
  - the Divine Energy, Light - Darkness, Eternal Life (beyond life & death) that is Everything... that One, Void, Self, God, which I, Universal Self emanates or manifests ex-nihilo (from Nothing, from "Itself);
- **the flower petals & symbols on the perimeter** represent the
  - many things and ideas that the Immutable [42], Unmanifest, Inexpressible, Undivided, Indivisible One can be artificially divided into;
  - some of the belief systems & religions people have invented about God, Ultimate Reality, Nature, Universe (clockwise from the top):
    - Hinduism;
    - Shinto;
    - Buddhism;
    - Taoism;
    - Science;
    - Islam;
    - Christianity;
    - Judaism.

- **the outside (background) of the logo**, being the same colour as the centre, points to the unity and complementariness of such seeming polar "opposites" as: *inside* and *outside*; *background* and *foreground*; *me* and *God*; *self* and *Self*; *spirit* [43] and *Spirit* [44]; *atman* and *Brahman*; *Everything* and *Nothing*; *being* and *non-being*; *Being* and *Non-Being*...

As it is within, so it is without. - The Bible.

5. All Is One Reality, All Is Paradox

In attempting to answer a philosophical question did you ever come-up with two or more equally plausible but contradictory conclusions or theories, and — trying to be loyal to your Western philosophical training or conditioning in linear Aristotelian ('either - or') logic [74] — reluctantly had to choose only one as being "more true", while fully cognisant of the arbitrariness of your decision and the inadequacy or incompleteness of your "answer"?

It is the realisation that no Western or Eastern monistic or dualistic philosophy, including Advaita Vedanta, can really fully and satisfactorily answer the deepest questions we have about the Ultimate Reality, Absolute Being, All That Is, or God, and that these questions can be answered much better by the meta-language of paradoxes [75] — and best by the "language" of Silence — and my desire to help Western philosophers to break free from the narrow constraints of Aristotelian logic when applied to writing about Ultimate Reality, Absolute, All, God... that led me to the writing of this paper, in which I am proposing a new, universal philosophy, metaphysics or ontology, which I named Paradoxism.

Some visual puzzles and paradoxes that would be appropriate for symbolising the metaphysics of Paradoxism would be, for example, *Ouroboros snake* [76], or the Möbius strip [77].

Paradoxism may be seen as a continuous loop, which warps back on itself, as a kind of "dualistic monism" or "monistic dualism", or as the kind of synthesis that "swallows-up" all dualistic polar opposites into itself, negates the exclusive validity of any one side of pair of opposites, including the pair dualism and non-dualism (monism) - and thus "transcends" both.

6. Two Kinds of Knowledge

Dualistically speaking (and is there any other way of speaking?), we have two kinds of knowledge about a "thing": *dualistic* (knowing some "thing" as an object of perception or cognition, or about it, however intimately, in a subject-object relationship) and *intuitive* or *non-dualistic* (being "it").

By definition, in the dualistic mode of knowing the subject-object relationship still remains (I and God; I and others; me and not-me; me and the Universe; me and my thoughts; my mind and my body; etc), most obviously in the *symbolic* but also in the most *intimate* one. Since any distance (whether temporal,

spatial, or in knowledge) between the *knower* (*subject*) and *known* (*object*) makes for imperfect and inadequate knowledge, and such distance (between knower and known) is inherent in all dualistic knowledge, all dualistic knowledge is imperfect and inadequate, and only "non-dual" knowledge (a "knowledge" without any split or duality between the knower and the known, between the subject & object of knowledge) is True, Perfect or Absolute Knowledge, Prajna, Jnana, Vidya, Absolute Truth, Great Paradox...

Paradoxically, non-dualistic knowledge is actually no "knowledge" at all: it is "Knowing" directly and intimately by "being the thing", i.e. without the usual subject-object split that characterizes all dualistic knowledge and modes of knowing.

It is always helpful to realise and frequently remind ourselves and others that most of our thoughts and communications about any external, objective (observable) reality are usually based on dualistic knowing, and thus only its *symbolic* representations, however intimate — and hardly ever Knowledge in the Non-Dual sense, i.e. in the sense that the knower and the known are identical.

Alfred Korzybski, the father of modern semantics [78], (1879-1950), highlighted this insight into the dual nature of our symbolic knowing by describing in some detail what he called the "map-territory" relationship. In semantics, "territory" is the-thing-or-process in its actuality, while a "map" is a symbolic notation that can represent or signify only some limited aspect or aspects of the whole territory.

Korzybski repeatedly emphasised in his writing and lecturing that *the map is not the territory*, i.e. that the words and concepts we use in describing our ideas about reality are not the things, processes, events or experiences that we are describing. For example, it is obvious that the word *water* will never satisfy our thirst, reading cookery books will never satisfy our hunger for food,

or reading books and watching movies about love will never fully satisfy our desire for love...

However, many well-meaning people on the so-called philosophical, metaphysical, or spiritual path make the mistake of confusing the "maps" with the "territory" they are attempting to find. In their search for God, Allah, Brahman, Self, Reality, Truth, Oneness, Love, Wisdom, Holy Grail, Enlightenment, or whatever it is they are seeking, many got partially or totally lost within the maps, without ever finding the territory, the "thing", "being", "entity" or "state of mind" they originally intended to find - and in the ensuing confusion often forgot their original intention, purpose or object of their search, or even moved away from it deeper into the realm of words and ideas, away from the actual experience. As you cannot satisfy your physical hunger by reading cookery books, so you cannot satisfy your spiritual hunger by reading books on spirituality, or by thinking and talking about spirituality, God, Truth, Love, Enlightenment... no matter how beautiful your words are and how extensive your vocabulary is.

All *symbolic* knowledge — all of our memory, thinking, experiencing and communication — is dualistic, and therefore indirect and imperfect. If God, Brahman, Reality, Truth, Absolute... is One, All, Omnipresent, Non-Dual... it follows that It cannot be found through any dualistic thinking, talking, experiencing, reading or writing, through any kind of "doing", through any "seeking" (whether "within" or "without") - only through a Non-Dual "knowledge": i.e. only by being "It".

In short: there is a huge difference between knowing something *dualistically* (symbolically, as an object), however intimately, and, *Non-Dualistically*, by being it. Since there is neither *knower* (or *subject*) nor *known* (or *object*) involved in this "being it" kind of Non-Dual knowledge, this knowledge is, paradoxically, no knowledge at all, at least not in the usual dualistic understanding of the term knowledge. Only paradoxical expressions such as

knowledge that is no-knowledge or spelling it as Knowledge can help a bit here, by hinting at its true, transcendental, enlightened, non-dual, empirical nature.

7. How do we "bridge the gap" between concepts (maps) and reality (the territory) - and experience Oneness?

As there is not one single "map", "way" or "method" that will or can bring about this Knowledge, or (if you prefer) this Experience of Oneness Right Now & Here, and as the potential for — rather the actuality of — this Experience is with us Here and Now, in this paper we shall give our readers a few hints about some of the problems involved in "seeking" and "finding" this Oneness Here & Now through any "map" or "method", a few hints to see the futility of all "maps" and "methods", such as, for example:

- philosophy, metaphysics, mysticism: by looking at and examining the teachings of various philosophical, metaphysical and mystical traditions, Western and Eastern, including *Advaita* [79], one can begin to see clearly the inadequacy of all existing monistic and dualistic approaches (including Advaita) — and that's why I proposed a new, integrated, paradoxical view on the same subject, which I named ***Paradoxism*** — a view that may be just as confusing and futile, but perhaps a bit more helpful to at least some people than any of the existing (either - or) monistic or dualistic systems;
- self-awareness: awareness of one's thoughts, feelings and sensations as they arise from moment to moment is usually recommended as an alternative to the speculative, intellectual approach — however, one must realize that "*trying to be aware*" of What Is is counter-productive: one is always aware of What Is. What Is Is — It Is the Way It Is

anyway — and any attempts to "change" What Is into what It is not are futile.

One must realize that any viewpoint, no matter how accurate or articulate, can only be a pointer on the path, a pointer to the Truth or Reality or Knowledge — and that the real "work" can only be done by each individual, alone, in full awareness of What Is, Right Now & Here — and that it is actually no "work" and no "doing" at all, certainly not the kind of "work" that needs a lot of time and effort to bring "results" or "fruit". As "the work" is not the kind of work that will bring fruit in some distant future -the "fruit" of this "work" - i.e. a perfectly clear awareness of WHAT IS - is always ripe for "harvesting" instantly, Here and Now. This is the *action without expecting any results or fruit* that the Bhagavad-Gita is talking about; this is the *Mindfulness* of Buddhism (without any effort put into trying to be or become Mindful); this is the *action without idea* that Krishnamurti was telling us about so eloquently; this is the *Let Thy Will Be Done, Not Mine* of Christianity, the *Wei-Wu-Wei (spontaneity)* of Taoism...

8. About universals in general

- **Do universals (abstract concepts referring to the Absolute, e.g. Ultimate Reality, Pure Consciousness, Absolute Truth, Beauty, Love, Being, God, One, Brahman, Sunyata, Nothingness, Non-Duality, Noumenon, etc.) refer to anything objective and existing in reality, or are they just ideas and concepts, however elegant and necessary they may be for logical speculations?**

It is easy to see that universals like the *Absolute, Ultimate Reality, Pure Consciousness, Absolute Truth, Sunyata, God...* are all primarily **abstract concepts**, pure ideas, but it is not very easy to see whether they actually refer to anything "concrete", "real" and

"existing" at all — and if yes, who or what is such referent, and how "It" can be known...

For an extreme monist there is no duality between "abstract" (ideas, concepts, referees) and "concrete" (things, objects, referents): "abstract concepts" are as real as the "concrete things and objects" these concepts refer to, in fact, abstract and concrete "things" are exactly identical. If extreme monism was true, the **word *water*** should be identical with **this-liquid-here-called-*water*** — and thus a monist should be able to quench his or her thirst just by thinking, talking or reading about water. So, also, notwithstanding the claims of some Vedantic scholars, it is obvious that monism, at least its extreme viewpoint called **monistic idealism** (including Advaita Vedanta) is not and cannot be true.

For an extreme dualist, there is a clear separation between the realm of **material things** (concrete, tangible objects) on the one hand *and* **ideas** (immaterial "things", abstract concepts, mental or spiritual) on the other hand; because matter and idea are said to be of different "substance" or "quality" they cannot belong to the same category, and thus each "substance" is **real** in its respective, separate category. Many controversies still rage among dualists about whether such polarisation is real or imaginary and how are such seemingly different, opposing and contradictory "substances" interacting with and influencing each other.

Transcendentalism (transcendental dualism) of Kant & Hegel attempts to transcend the dualism of materialism-idealism by putting both material and ideal "things" into the category of **mundane, phenomenal, objective world** and contrasting it with the category of **spiritual or transcendental world**, a "world", "realm" in which God, Brahman, One, Absolute, Pure Subject, Nomenon, Consciousness... is the sole "inhabitant". In doing so, **transcendentalism** still considers the **Transcendental World, Noumenon** (like Christian Science's **Mind**, and to some extent

Advaita's misleading term ***Consciousness***) to be in a dualistic relationship to the mundane, phenomenal world on which It (God, Noumenon, Consciousness...) depends for Its existence — and thus this philosophy is

- still in the clutches of the very **dualism** it attempts and claims to transcend;
- slanted towards considering the transcendental world to be an **idea**, and thus another form of ***monistic idealism***, of which ***monistic materialism*** would be a dualistic polar opposite.

Only *Paradoxism*

- **acknowledges** all dualities, but only as artificial, arbitrary and often quite inaccurate - albeit necessary - perceptual, conceptual and linguistic conveniences;
- **transcends and incorporates** all polar opposites into one category of Ultimate Reality, God, Self... which contains ("swallows-up") all opposites into itself;
- **maintains** that Ultimate Reality is neither idea (concept) nor matter, neither singularity nor plurality (or duality), but Paradox, in which matter = idea, idea = matter, duality (or plurality) = singularity, singularity = duality (or plurality), etc.

Paradoxism may be seen as a kind of semantic tool, as the kind of "*dualistic monism*" or "*monistic dualism*" or synthesis that "swallows-up" all dualistic polar opposites into itself, negates the exclusive validity of any one side of pair of opposites, including the pair *dualism* and *monism*, and *duality* and *non-duality* — and thus "transcends" both.

Paradoxism maintains that universals are

- **primarily ideas and concepts**, approximately synonymous to each other, which do not refer to anything real or really existing as a separate "object" in the

Universe, but to the Whole Universe Itself, the Whole Reality, Everything, All - which is Pure Subjectivity Itself, Pure Self - this current Universe Here & Now;

- and important as ideas and concepts for
  - **integrating and synthesising** all seemingly opposing dualistic ideas and concepts into a "higher" logical category, which incorporates all dualistic concepts in total harmony, the category of *Mono-Plurality* (rather than Advaitic *Non-Duality*, which automatically implies the existence of duality);
  - **pointing** to the actual Mono-Plural Realm, the Reality which Everything Is, the Reality of *Relative-in-and-as-the Absolute*;
  - **achieving** clearer perception, cognition and communication about Reality.

Why do we shy away from examining and using such concepts as Absolute Lie, Evil, Darkness, Ugliness, Duality, Non-Existence, Non-Being, etc. - and Absolute Relativity, too, when referring to Whole Reality, Entire Universe, All That Is, All, One, Omnipresent, God, Absolute Being...?

It has a lot to do with our fear of the unknown, darkness, death, oblivion and annihilation - our ego is trembling at such thoughts. Isn't it plausible to say that if one affirms that *all* universals refer to the Whole Reality, Absolute Being, then such Reality and Being must include and incorporate both

- Absolute Truth *and* Absolute Lie
- Absolute Good *and* Absolute Evil
- Absolute Light *and* Absolute Darkness
- Absolute Beauty *and* Absolute Ugliness
- Absolute Non-Duality *and* Absolute Duality

- Absolute Existence, Being *and* Absolute Non-Existence, Non-Being
- Absolute Presence *and* Absolute Absence
- Absolute Singularity *and* Absolute Plurality
- Absolute "Absolutness" *and* Absolute Relativity

— all as both existing *and/or* not-existing simultaneously in Reality, each totally dependent on each other its own existence (*or* non-existence)?

Reality is Paradox: the paradox of One = Many; Non-Existence = Existence; Being = Non-Being; Singularity = Plurality; Absolute = Relative; Energy = Matter; Samsara = Nirvana; Good = Evil; Beauty = Ugliness...

Open one eye alone and you'll see Absolute Truth, Goodness, Beauty, Non-Duality, Existence, etc, open the other eye alone and you'll see Absolute Lie, Evil, Ugliness, Duality, Non-Existence, etc. — open both eyes together (cease to exist as an individual subjective observer, experiencer, doer, knower, judge; cease to see or judge subjectively) and "you" will "see" (or rather Be) What Is, As It Is, including the Relative and Absolute Realms, not as two realms, only as One: One-in-Two, Two-in-One; close both eyes — and All ceases to exist, Everything Is Not, Nothing Is, Nothing Exists...

- **If such universals as the Absolute, God, Consciousness, Reality... are *not just ideas and concepts* and if they do refer to something really existing, albeit unknown to our perception or cognition, then how do we know (how can we ever know) that such Absolute "Thing", "Being", "Realm" or "State"... actually exists and what Its properties are (e.g. whether it is Personal or Impersonal Being)?**

Perhaps by living It? - as Life Itself, Being-Everything-That-Is; Being One.

- **What happens when Everything (every object) "disappears", i.e. in the total absence of any individual, personal, subjective awareness (as in deep dreamless sleep, anaesthesia and death), or in the total absence of all sentient beings or in the total absence of all objects? Can Everything, Absolute Presence, All... still be said to "be" or "exist" in such a "state" and under such "conditions"?**

Everything cannot "become" Nothing, because It Is Nothing, Right Now & Here, eternally, and can only be seen as Nothing, as "seeming Nothingness" - the kind of "Nothingness or Void that is pregnant with Everything", "Unmanifest Non-Existence that Exists and Manifest Itself as All That Is", "Nothing from which Everything comes into Existence" a kind of "Creative Vacuum" from which Everything perpetually emerges, Right Now & Here, Full Emptiness...

- **How does this seemingly unmanifest Absolute Universal Being (e.g. *God* in popular religions, *Brahman* or *Sat-Chit-Ananda* in Hinduism, *Consciousness* in Advaita, *Void* in quantum physics, *Sunyata* in Buddhism, etc.) manifest Itself to us?**

As Everything-There-Is, Right-Now-and-Here, As-It-Is, As This...

- **How can we account for the emergence or re-emergence (the manifestation) of any thing, event or phenomenon out of such seemingly inert, empty, non-existent, unconscious, unmanifest State, Being or Realm? How can anything and everything come out of this Void / Voidness, Nothing/Nothingness, Emptiness, Non-Existence?**

I have absolutely no idea - and cannot even imagine - how can something, anything, or everything emerge out of Nothing, even though I know and assert that this is the actual case. The realisation (or rather intuition or revelation) of this truth does not come as a result of linear dualistic logical reasoning or knowing, only in a total silence (absence of cerebration), as a pre-cognitive, pre-verbal non-dual "experience" of the fusion of all polar opposites, such as being & non-being, nothing & everything, subject & object, creator & creation, etc. - by Being It, by Being Nothing.

- **Isn't such Universal, Absolute Realm, Being, State... only a (convenient, necessary) logical postulate, and are we not guilty of reification or hypostasis [80] every time we are thinking and talking about such Absolute Realm or Being as if actually existing, or, worse still, about It *Being Conscious*, or "Consciousness" (as Advaita does)? Surely there is no trace of any consciousness or awareness in a deep dreamless sleep, anaesthesia, death, in absolute ego-lessness, in Absolute Nothingness, in the absence of all subject-object duality (whether real or conceptual)?**

I don't really "know" the answer, certainly not in a "Non-Dual sense", and will never "know", Non-Dually, only can Be It. I can only "guess" or "intuit" that the Absolute Realm, Being or State is neither conscious, nor unconscious - "beyond" or "before" any such concepts and states. It paradoxically, includes both such states, indeed all possible states.

To the dualistic mind it appears like all this talk about Absolute is just a reification and deification of abstract concepts, or some kind of wishful thinking, and the Absolute appears more like Unconsciousness - like the kind of unconsciousness "experienced"

by me (or rather the absence of "me") every time I am in a deep-sleep state.

I Know (or intuit?) that in Truth, I am This Absolute. But not as this personal name, body, emotions, mind, intellect etc - only as All This Which Is, Impersonal Self, Impersonal I...

9. Paradoxism is also only partial truth, but one that comes closest to expressing Absolute Truth verbally

- **Can you define and clarify Paradoxism further?**

Paradoxism holds that

- Ultimate Reality, Absolute is, exists, and is (paradoxically) ***One in many*** *and* ***many in One***; Dual & Non-Dual; Existing & Non-Existing; Being & Non-Being;
- all relative things, although perceptually, emotively, cognitively and behaviourally seemingly (and quite arbitrarily) distinguishable from the One, Absolute Reality, and appearing to us as "many" (plural), are actually paradoxically **identical** with the One (Singular) Absolute, All That Is — that's why I also call these paradoxical theories about It: *Absolute Relativism*, or *Relative Absolutism*;
- many "appear" to us as One, and One "appears" to us as many; but, paradoxically, many really are One, and One really is many — One can also be called Many or All — that's why we also call these paradoxical theories about It *Mono-Pluralism*, or *Plural-Monism*.

By implication, ***Paradoxism*** also holds that

- **All-that-is-Is, Here and Now, eternally**;
  - all that is really **Is** because we are aware, conscious, cognisant of Its Being;
  - all really is All, Here & Now, because It includes

        - the "unknown" source, creator, knower of all phenomenal existence and experience (that "background" from which all existence and experience arises);
        - as well as the "known" existence, creation, manifestation, experience, phenomenal world itself **and** its non-existence;
    - all really is All-There-Is, Here & Now, because It includes
        - that which has been, is, and ever will be;
        - as well as that which has never been, is not and will never be;
    - all that is is **eternal**, existing even when there is no thing whatsoever existing, and no sentient being (no self, or consciousness) to perceive It;
- **All** is both **Personal** and **Impersonal**; **Immanent** and **Transcendent**; **Absolute** and **Relative** — **truly All**;
- **All cannot be fully perceived, sensed, cognised or expressed** as It Is, in its Entirety, by any individual being, because It Is Universal, the Universe, the Creator Itself, which can only "know" Itself through the particular, through Its Creation; and therefore
    - all our temporal, linear and dualistic viewpoints and statements about All are inadequate and relative, viewpoints the Absolute One adopts through the relative one or many;
    - paradoxical perception, cognition and expression is about as close to the actual Absolute, Truth, One, All, Ultimate Reality Is, as close as one can get in thinking about It and in describing It;
    - purity of perception (pure, impersonal perception), total dispassion and objectivity (or rather: absolute

subjectivity-objectivity), absence of personal cognition (pure, impersonal cognition), cessation of individual volition (pure impersonal volition) - i.e. total obliteration of personal ego, self — are the best ingredients and requirements for totally clear apprehension of (or identification with) the Absolute, Truth, All, Ultimate Reality, One;

- in the absence of all individual "things", objects, phenomena (including the sense of me, I, individual self), the Absolute Is
  - in a "state" of total inertia, total unawareness, total unconsciousness of Itself
    - a "state" that can be likened to and "experienced" by a sentient being in a deep dreamless sleep, anaesthesia or death - which is a "state" of "no-experience" at all;
    - a "state" that can be called oblivion, nihility, nothingness, void, Sunyata...
  - purely an Idea, Pure Idea, Pure Abstract, Pure Void, Pure Subject or Subjectivity, Totally Unmanifest, Creative Vacuum, Emptiness, Sunyata, Creator, Noumenon, Non-Existence, No-thing, Field of Infinite Possibilities... which can potentially manifest itself into all kinds of "things", objects, phenomena, existence, creation...

How does Paradoxism differ from Nihilism?

Nihilism is the doctrine that nothing, or nothing of a specified and very general class exists, or is knowable and valuable.

Paradoxism holds that

- both Everything and Nothing exist and are knowable, as concepts and as Reality;

- Everything and Nothing are both: as concepts valuable in logic and valueless in a clear, Non-Dual apprehension of Reality, which can be "known" or "experienced" without any concepts, directly as It is;
- Everything = Nothing; Nothing = Everything; All-Is-Just-As-It-Is, whether one understands It or not;
- our viewpoints are just particular, relative viewpoints the Absolute One manifests through in the relative world, through "one" or "many" people — and, although our manifold viewpoints do not affect the Absolute One in any way at all, the understanding that they are all equally valid viewpoints emanating from or being "held" by the same One Source, One Mind, can help us to understand the Source (God, Mind) better, and avoid unnecessary arguments, fights and wars about whose argument about or description of God is more superior.

Paradoxism is all-inclusive and all-integrative viewpoint — it integrates all dualistic pairs of opposites and complementaries, so it also incorporates both:

- ***Nihilism***: the view that Nothing Exists,

and

- ***"Everythingism"***: the view that Everything Exists (if there is such philosophy - and if there is not, there should be).

Paradoxism considers Nothing *and* Everything equally "sacred", and/or equally "profane", equally significant and/or insignificant, i.e. simply equal, and synonyms, i.e. Nothing = Everything = Paradox = All; Absolute Being = Absolute Non-being.

10. Absolute Truth cannot be Expressed in Words — It is Silence

Absolute Truth cannot be adequately and exhaustively expressed in words. All words are at best only partial truths (partial and inadequate expressions of the Whole, Absolute Truth), or, at worst downright lies (inaccurate expressions, "missing the mark").

Only Silence (total absence of cerebration: the "silence" of all percepts, precepts, ideas, concepts and images we may have about It) is the best "expression", "manifestation", "language" of Truth -indeed it is the Absolute Truth Itself.

11. Some Other Questions & Answers

- **What is the purpose and meaning of life?**

The most important purpose in human life is *True-Self Realization* or *Enlightenment*, i.e.:

- the Realization of one's True-Self, True-I, and the elimination of one's false identity, false self, false-I, ego; the Realization of essential Union of one with One; self with Self; individual with Universal; relative with Absolute;
- the Realization that life is inherently meaningless, that there is no meaning to life except the meaning we superimpose onto it, and that one can live one's life happily without having any conscious purpose or meaning guiding one's thoughts or actions, i.e. live spontaneously in the Here & Now, empty of the need for knowing or having any purpose & meaning...

  Above all: to thine own self be true. (Shakespeare)

  — *and the Truth shall set you free.* (The Bible)

- **What is the most important and helpful question in life?**

The most important question in life and the best *koan* [81] in helping to lead one to One is the question *Who or What am I?* — and:

- majority of people on Earth don't know, are ignorant of, and probably don't even care to know, the deepest answer to this question; most only know the superficial answers to it;
- until one knows the deepest answer to this question, one is like a mechanical robot or computer, carrying out a program conditioned by heredity, environment and society;
- the ultimate, deepest answer to this question
  - lies deep within each individual being;
  - is well protected (against premature finding) by a wall of ego, arrogance, ignorance, superstitions, fears, distrust and conditioning;
  - is not easy to find without the help of someone who already knows the answer for him/herself, and who knows where to look, how to look and how to help;
  - cannot be *given* or *told* by anyone who does not know the answer for him/herself; in fact should not be given or told at all, only drawn out by skilful questioning;
  - each seeking individual must and will find the answer within him/herself, when he/she is ready for it, with or without the help of another;
  - can be best facilitated by *asking* the right kind of *question/s*, until the answer is found *by the seeking individual, from within him/herself*;
  - will give one a totally different perspective on life, and an answer to a host of other related questions, including the question of *Who or What is God, One?* — and How is one and One "related?", etc.

- only finding out one's true identity makes one truly free, enlightened, Self-realized, truly Human (or Divine?) Being, i.e. Being One with God.

What is I, Spirit & Soul, and what is the difference between them?

Just as the Buddha taught, there is no such "thing" or "entity" as an individual, separate "self, "I", "spirit" or "soul, (or many selves, I's, spirits, souls) — only One Universal Spirit or Soul, One Mind, Buddha Mind... I am no-thing and yet I am — united with God, One, Universal Spirit or Soul, Impersonal Self, Brahman, Tao...

Is there reincarnation, life after death?

Since there is no such thing as individual soul or spirit, there is no *personal* survival after death, i.e. no survival of the individual body, emotions, mind, memories (any "object"), only the "survival" of "I" as a "no-thing", as the Eternal Void, Ultimate Subject, the Eternal-Impersonal-Self-I-am- and-have-always-been- and-will-always-be.

What is it that reincarnates?

One eternally Is, as No-thing, Nothing, Void, Universal, Impersonal Self... Only Void, No-thing, Impersonal Universal Self Eternally Is... This "no-thing" does not reincarnate, It eternally is. Only This, One, Single, Eternal Impersonal Self Is.

This Void, Self, I, I-Eternally-Am. There is Nothing to reincarnate. Only No-thing, Nothing, Eternal Nothing That I am. Only as Nothing I Eternally Am, but This Nothing Is Actually Everything... This Everything I am, Eternally. Nothing *appears* to reincarnate — or rather *manifest* Itself — in many seemingly successive and apparently separate or individual body-minds... This separation or individuation is just an illusion, a Divine Play, played by One on Itself...

What is the Law of Karma and how does it "operate"?

The Law of Karma is a law of cause-effect (duality) that operates in a person who still lives in the dualistic mode, in the duality of cause and effect, past and future, time and space, etc. i.e. living in the illusion of separateness from the Whole, from the Perfection of WHAT IS. In such "unenlightened" dualistic time & space, cause & effect sense the *law of karma* means simply this: *as you have sawn, so you are reaping now; as you are sawing now, so you may reap in the future*; good thoughts and actions will produce good results and bad thoughts and actions will produce bad results...

However, the "thoughts", "actions" and "results of actions" of the Enlightened One, one-who-is- united-with-One, one who is One, Self-realized, are beyond all such dualistic illusions as karmic causes & effects, time & space, beyond the sense of any personal volition or doership... An Enlightened One is Pure Cause, firmly established in and as the Absolute, Eternal Good, God, Non-Duality, Infinity, Eternity, Truth, Love, Light, Life... in and as the eternal Here & Now, and therefore all "his" or "her" actions are really no-actions at all in the ordinary sense of the word *action*, and are thus beyond the Law of Karma, beyond being free of predetermined... simply Being One, as One is...

- **Is our behaviour free or predetermined?**

In Reality, in Its non-dual, absolute sense, there is no such dichotomy as *free will* and/or *determinism*. Such dichotomy and duality came about with the advent of reason, that wonderful ability of human beings to differentiate, integrate and formulate concepts - ability that helps mankind to survive, but also to feel alienated from the Whole.

Reality, as a Whole, as Being What It Is, is neither predetermined nor free. Plants, animals, small babies (before the development of reason's ability to form concepts, resulting in a process of individuation and a sense of separation) and enlightened beings (after seeing through the reason's deception in this matter)

experience their Wholeness, or Oneness with Reality, as their everyday reality. They live in the Eternal Here and Now.

Ordinary, rational human being who feels and maintains the illusion of being *an individual* — i.e. separate from the Whole — may rationalise and experience his or her "individual" reality

- **either as believing that he or she is being predetermined, pre-programmed automaton** — especially if one loses or does not exercise the faculty of reason and allows external events, circumstances, unconscious impulses, irrational whims and other people's minds to influence one's life;

or

- **as believing that he or she has a free will** — especially if & when one is aware of and fairly competent in exercising one's reason, and one believes that one makes one's own decisions.

An enlightened person will see clearly through the illusion of separation, and his perceptions, thoughts and actions as a paradox: neither as being predetermined nor as being free, only just as they are, without any need or desire to try and change or manipulate anything THAT IS, realising that Everything is Perfect just AS IT IS, that having free individual will is just an illusion, and that trying to accept, change or reject anything THAT IS is both irrational and impossible...

- **What is Enlightement?**

Enlightenment is the realization of one's essential union, oneness (in quality, not in quantity; i.e. not identity) with One, Absolute, God, Universe, Eternity — the end of the illusion of mistaken identity and separateness between individual and Universal, temporal and Eternal, and is thus synonymous with Self-Realization, the Realization of one's Union with One; Cosmic / Buddha / Christ / Krishna or God Consciousness; Mystical Union

with God; Nirvana; Satori; Perfection; Suchness; WHAT IS; HERE & NOW...

- **Does realizing that / am not my body, mind, emotions... mean that I can now abuse my body, neglect my mind, let my emotions run wild as they wish, or seek pain & death?**

Ignorant of one's true identity, the "separate" one cannot help (i.e. is not truly free to choose or change the course of) one's thoughts, emotions or actions arising as they do — even if such person experiences the illusion of being free, he or she is not, really. He or she cannot really change or "create" anything, anyway, but it is usually only such an "unfree" and "unenlightened" person that will try to "change" Reality as It Is, try to "choose" what is NOT Here and Now, try to "choose" unreality over Reality, even to the point of "seeking" liberation in pain and death - obviously without the possibility of "achieving" any true success whatsoever, without the "miracle" of transformation or enlightenment... No unfree (conditioned) act can lead to freedom, no deliberate act to spontaneity, no "act" whatsoever to a true renunciation (of the actor & acting) — just the simple realization that all such effort (of an illusory I) is useless and counter-productive...

Only one who is firmly established in true Self-knowledge — the All-encompassing One — may do (or not do) as One pleases, Here & Now. Only the All-encompassing Enlightened One can see clearly and objectively One's thoughts, emotions, desires and actions arising, or direct them before they arise, if One wishes to do so... Thus only One is and can ever be a True Creator. However, such One usually finds Everything Perfect As It Is, without any need or desire to change anything whatsoever... i.e. such One is content with WHAT IS, as IT IS, and living in total acceptance of Reality. In fact, such One is Total Acceptance, Reality, Truth, Love Itself...

This Total Acceptance of Everything As It Is includes even the acceptance of one's non-acceptance of the way things are, e.g. total acceptance of one's illusion of separation, duality and imperfection; of one's pain and suffering; of one's desire to improve one's appearance, health, mental or emotional state or personality (whether it is through diet, exercise, hygiene, clothes, grooming, cosmetics, education, psychotherapy, prayer, meditation...), etc.

One can play all these games with Oneself - not to please others, because there are no others for One to please anyway - but solely for One's own enjoyment...

Therefore, if it brings one true joy, peace, hope, love, faith and salvation to neglect and abuse one's body or mind, or to let one's emotions run wild, or to seek pain, death, Eternal Life, material comforts, or nothing at all - then such action is, obviously, in accordance with One's or God's Will, and therefore Perfect, too...

In fact, in Reality, Everything Is Perfect, As It Is, Eternally, Now & Here...

Om. Shanti. Shalom. Salaam. Amen.

Endnotes

[1] **universal**: pertaining to the Universe; generally applicable;

[2] **unifying**: consolidating, making many and varied as one;

[3] **metaphysics**: branch of philosophy that deals with questions regarding existence and the ultimate nature of Reality;

[4] **theology**: the study of the nature of God and religious truth; rational inquiry into religious questions;

[5] **philosophy**: the synthesis of all learning;

[6] **ontology**: the branch of metaphysics that deals with the nature of Being;

[7] **soteriology**: doctrine of salvation or transformation of mankind;

[8] **realistic**: pertaining to reality as it is, not as it is imagined to be;

[9] **paradoxical**: pertaining to or having the nature of a paradox;

[10] **mysticism**: the theories, practices and experiences of mystics, e.g. union with God, union of individual & Universal soul, spiritual ecstasy, divine light or other revelation, etc.; in this paper NOT implying "things mysterious or occult";

[11] **paradoxism**: highlighling the paradoxical nature of the Ultimate Reality, and the fact that any attempts to describe it terminate in paradoxes – and ultimately in silence;

[12] **paradox**: seemingly contradictory statement that may nonetheless be true;

[13] **sunyata**: emptiness, voidness

[14] **absolute**: (in dualism): complete, self-existent, perfect, polar "opposite" of relative; **Absolute**: (in Non-Dualism): without any opposite, synonym for Ultimate Reality, God, One, Noumenon, Being, (Fichte's) Ego…

[15] **Being**: the Totality of all things & beings that exist; synonym to God, Ultimate Reality, Absolute, One, Universe, All, Whole…

[16] **postulate**: a conclusion, decision, resolution made by an individual himself;

[17] **axiom**: established or accepted principle; self-evident truth;

[18] **abstract**: to do with (or existing in) thought and theory rather than with concrete particulars or application;

[19] **symbolic**: representing, typifying, pointing towards something else;

[20] **God**: Supreme Being, synonymous in this paper with Ultimate Reality, Absolute, One, Noumenon, Being…

[21] **One**: another synonym for God, Absolute, Ultimate Reality in many mystical traditions; one: individual self;

[22] **Ultimate Reality**: the reality, existence, actuality that includes and underlies all appearances; Absolute; God;

[23] **Life**: Life in its absolute sense, i.e. Life Eternal, with no death as its opposite, synonymous to God, Universe, Ultimate Reality, One, Being…

[24] **Qabbalah**: Jewish mysticism;

[25] **spiritual**: non-material;

[26] **synthesis**: combination of separate elements into a whole;

[27] **It**: (in this paper): synonymous with the Ultimate Reality, God, Absolute, One, Being, Totality, Noumenon…

[28] **logic**: branch of philosophy dealing with establishing the structure and validity of propositions;

[29] **polemics**: art and practice of controversial discussion;

[30] **creed**: a system or statement of belief, faith, principles, or opinions;

[31] **dualism**: the theory that every thing, percept, emotion, word must have an "opposite" for it to exist;

[32] **relative**, **relativistic**: an object, concept, term in binary, dualistic relation to some other object, concept, term;

[33] **Non-Dual**: absolute, without opposites; **Non-Dualism**: (*Advaita* in Hindi): negation of all dualism (perceptual, emotive, conceptual, behavioural...); assertion of the inherent Non-Dual nature of Reality;

[34] **ego**: the erroneous thought and feeling of being separate from or different to the Absolute, Being, Self, I, God;

[35] **atman**: (in Hinduism): the essential individual self, individual soul;

[36] **Brahman**: Universal Self, Oversoul, Absolute, God (in Hinduism);

[37] **New Age**: term loosely applied to a conglomeration of all kinds of current spiritual beliefs and practices, new and old, usually referring to the dawn of the so-called Age of Aquarius;

[38] **Religion**: belief in superhuman, transcendental power, usually referred to as God; the expression of this belief;

[39] **Tao**: the nameless source of all there is (in Taoism);

[40] **Gestalt**: the realization of the interdependence of duality and unity (Non-Duality) of foreground and background;

[41] **Creative Vacuum and Zero-Point Energy**: (in quantum physics): the "empty" vacuum (artificially created in particle acceleration chambers) underlying all subatomic phenomena, with zero energy, from which sub-atomic particles and energetic phenomena suddenly appear, seemingly out of "nowhere";

[42] **immutable**: unchangeable, not subject to change;

[43] **spirit**: the "immaterial" part of human being, essential individual self, *atman* in Hinduism;

[44] **Spirit**: Universal Self, Universal Soul, Oversoul, **Brahman** in Hinduism;

[74] **Aristotelian logic**: Western logic in general, which is based on the basic principles of linear non-contradictory reasoning as outlined by a Greek philosopher Aristotle (384 - 322 B.C.);

[75] **paradox**: in logic and semantics: propositions that are both contradictory and self referent, resulting in a cognitive and linguistic vicious circle - and often in giving up all attempts at satisfactory logical solution - and thus, in this paper, hopefully leading to the realisation of the inadequacy of logic and language to describe the Ultimate Truth, Absolute, and in a total cognitive silence and direct experience of the Ultimate Truth, Absolute the paradoxes refer to;

[76] **Ouroboros**: a snake with its tail in its mouth, the prototype of a vicious circle and another symbol of a conceptual paradox;

[77] **Möbius strip**: an example of a vicious circle, graphically symbolising all conceptual paradoxes; usually formed by taking a narrow strip of paper, giving it half a twist and sticking the ends of the paper together (thus also forming ∞ - the mathematical symbol of infinity); the strip will end up with seemingly only one edge and only one side;

[78] **semantics**: the scientific study of the meanings, and the development of meanings, of words;

[79] **Advaita**: (from Sanskrit *not-two*): *Vedantic* doctrine of monism;

[80] **hypostasis & reification**: synonyms: referring to the (often unconscious) process of attempting to make real "things" or "entities" out of ideas and concepts;

[81] **Riddle** in Zen (Japanese Buddhism), designed to help the aspirant to awakening, liberation, enlightenment.

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I agree that Paradoxism is an appropriate description of the way of life today. It seems to be the thesis of the Millennium, yet I find it chaotic and destructive. The next should be a sense of Collective Individuality and Organic Structure.

Lance S. Fetterman

Ce va aduce nou curentul paradoxist? Nimeni nu poate ghici. Cert este că existenţa lui, în acest moment, e veridică, indiferent dacă unora le place sau nu. Nu, nu e o utopie, e un curent literar care ar putea atrage atenţia într-un mod subtil (aşa cum ne propune distihul paradoxist) asupra unor fenomene cât se poate de reale, dar ambivalente.

Anca Anghel Novac

The nature of paradox is a paradox in itself. I have words but no interface with reality only that which is a paradox: the incomprehensible, the solipsistic, the unverifiable into which I disappear from view.

Raymond Farr

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